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PREFACE

This notes book on Islamiyat Paper I (code 2058) covers the content needed for the study of the University of Cambridge International Examination (CIE) and the Edexcel board.

The book covers all the aspects of the syllabus for paper I as the Life of the Holy Prophet (SAW) Themes and importance of the Surahs, Islamic community and the history and importance of the Holy Quran.

It gives the students complete knowledge of the topic studied for the CIE exam and fulfills all the requirements. The arrangement of the content in each chapter follows the syllabus style. I hope that it could be a help for the students in CIE exams.

Aliya Azhar

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CHAPTER -1

Major Themes Of The Quran

1. Ayat-ul-Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Translation:

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

(a) **Theme:**

It is the verse written on the Throne. Allah Almighty is Unique in all attributes. He is incomparable to anything which exists. Allah Almighty is the only Creator of all the creations. He has Supreme knowledge of everything. Allah's Omnipotence implies to the im-measureable power and authority. He is the only One to be obeyed in every matter of life. He is the Sovereign of the whole universe.

(b) **Importance of Themes:**

A Muslim's cardinal belief is in Oneness and Unity of Allah. We recognize the Unique attributes of Allah. We realize the fact that we are dependent on Allah for everything as we are weak and have physical needs, with limited knowledge, we always need the help of Allah. The Holy Quran says,

"Praise be to Allah Who created the Heavens and the Earth"

We should praise Him as we are just mere creations and He is the Master of all thrones.

2. Surah Al-Anam (Surah 6-101-103)

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَلَيْسَ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
 ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ
 لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Translation:

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things.
102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs.
103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehensions, yet is acquainted with all things.

(a) Theme:

It describes the concept of Tauheed as Allah is the Creator of the whole universe.

“He knows what is before or after or behind them: but they shall not compass it with their knowledge.”

Allah alone had created the skies, heavens etc. He is worthy of worship. Allah has no partner. He has vision, the vision of humans is limited, He is above all comprehensions.

(b) Importance of Themes:

Allah has no equal. He is the real creator of the Heavens and the Earth. We should believe in Him and only worship Him.

Allah says,

“Read in the name of thy Lord, who created, created man with a clot of congealed blood, and your Lord is Bountiful”.

We should realize that Allah is All Powerful. His attributes are completely different from others. We should have complete faith in Him who provides us with the knowledge He wants.

3. Surah Ha-mim-Sajdah: (Sura 41:37)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Translation:

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

(a) Theme:

There are great signs of His creations leading to the concept of Tauheed. The verses signify Allah's Might and Majesty. The night day, sun and Moon are clear evidence of His unimaginable powers and reality of His existence - Allah is the one who converts a barren and dry land into a proper green fruit bearing land.

“In the creation of the heavens and earth, and in the alternation of night and day, there are many signs for the people of good sense, who ever standing, sitting and lying down, remembers the Allah and reflect upon the wonders of the structure of the Earth and Heavens.”

He has the ability to make the dead alive on the Day of Judgement.

(b) Importance of Themes:

As true believers we shall have complete faith in Allah. Our belief should be very strong that He is All-Powerful, who gives life to the dead. A true believer should recognize His existence and if he rebels against Him, he is at a loss.

Allah says, “It is not in your power to cause the growth of trees.”

We should not be proud and arrogant because these would lead towards calamity. We should obey His rules that we may succeed in getting His blessings. We should worship Him not to please Him but also for our own benefit as Allah gives life to the dead.

4. Surah as Shura: (Surah 42.4-5)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ
الْغَفُورُ الرَّحِيمُ

Translation:

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great.
5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

(a) Theme:

It is about the oneness of Allah, again the concept of Tauheed is described. Allah is the Most Merciful and Most Great.

“He is the One, Who created the Heavens and the Earth. He is the only forgiver. “To Allah belongs the dominion of Heavens and the earth”.

Allah has assigned angels to the service of mankind by asking for forgiveness of human beings. Allah has great power and Uniqueness.

(b) Importance of Themes:

We as human beings commit errors and Allah is the One Who forgives our sins, so we should ask for forgiveness from Allah as He is Worthy of Forgiveness and Worship. Allah says.

“Say, If you do love Allah follow me; Allah will love you and forgive your sins for Allah is oft forgiving, Most Merciful”.

The Angels also implore Allah for Mercy and have praises for Him. Allah has the unmatched attribute of Mercy which He showers upon mankind not only in this world but in the Hereafter as well. So we should pray to Allah for Mercy.

5. Surah Al-Ikhlās (112)

قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Translation:

1. Say: He is Allah, the one and only;
2. Allah, the eternal, absolute;
3. He does not beget, nor is He begotten;
4. And there is none like Him.

(a) Theme:

It describes the aspect of Tauheed that Allah is the Only one to be worshipped – Allah has no sharing partner. If we share anyone with Him, it is the committing of shirk which is not acceptable in Islam.

“Surely, your Lord is One” and “surely when He intends anything, His command is only too say it “Be” and “it is”.

The concept of Unity of Oneness of Allah is the basic belief of Muslims. Allah is Supreme, Above All, Eternal. He has supernatural powers. He is incomparable to any creation.

(b) Importance of Themes:

We as Muslims should have firm faith in Allah's matchless qualities. Allah is the Sole Creator. He is free from all the weaknesses which the human beings possess.

"Surely, when He intends anything, His command is only to say to it "Be", and it is. We should keep ourselves away from associating partners to Allah. His rank has no equal and He is immortal. We shall have complete faith that He is alone Worthy of worship."

Allah's Relationship with the Created World**6. Surah Al-Fatihah:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنُ الرَّحِيمُ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Translation:

1. In the name of Allah, most Gracious, most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, most Merciful;
4. Master of the day of judgment.
5. You we worship, and Your aid we seek.
6. Show us the straight way,
7. The way of those to whom You have given your Grace, not those who earn your anger, nor those who go astray.

(a) Theme:

It also stresses on the concept of Tauheed. It is the greatest Dua and opening Surah of the Holy Quran. Allah is the Great guide to human beings. He orders mankind to praise Him as all praises are for Him.

“Whatever is in the Heavens and Earth does declare the praises and Glory of Allah, to Him belongs dominions, and to Him belongs praises and He has power over all things”.

He is the only one who is bestowing blessings on the human beings. He is the Great, alone, worthy of worship. He shows the right path to us to follow. He gives warning to the one who goes astray. The main idea is to obey the Holy Quran and support the Sunnah to achieve the right goal (Heaven), on the Day of Judgement.

(b) Importance of Themes:

We praise Allah as He is the Lord, Master, Sustainer and Sovereign power of the entire universe. It urges us to seek, His guidance towards, the straight path. He has made our lives balanced and guided us to follow the right path leading to Heavens. We ask for blessings from Allah to save and protect us in all aspects of life in this world and the Hereafter.

Allah Says,

“There can be no guide for anyone who Allah leaves to stray without Allah’s guidance, Whom Allah guides, there is none to lead him astray”.

We always seek support of Allah.

7. Surah Al-Baqarah (2.21-22)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Translation:

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness;
22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

(a) Theme :

It is about the Supreme power of Allah. He is the Creator of the whole universe. The Surah deals with the relationship of humans with Allah. He is the Self-subsisting. Allah created the Earth, He provided with fruits and proper sustenance.

“It is He who sends the winds like heralds of glad tidings, going before, His mercy: When they have carried the heavy laden clouds, we drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith; thus shall we raise up the dead: per chance you may remember”

The skies made by Allah provide a canopy providing shelter.

(b) Importance of Themes:

Allah has showered His blessings on mankind in many different ways. We should follow Him and utilize, His blessings bestowed to us in a good manner.

“They must worship Him alone and refrain from associating anything with Him in worship”

We should have faith in oneness of Allah and we should stay in remembrance of Allah and never get behind in pride. This belief develops piety in us. His matchless attributes also make us recognize Him as the sole creator and sustainer. So we should praise Allah’s attributes.

8. Sura Al-Alaq: 96 (1-5)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Translation:

1. Read! in the name of your Lord, who created,
2. Created man out of a clot of congealed blood:
3. Proclaim! And your Lord is most bountiful,
4. He who taught by the pen,
5. Taught man what he did not know.

(a) Theme:

It is about the bestowing of knowledge upon mankind by his creator. Allah has taught man the use of ‘Pen’ Allah nurtures and nourishes His creations and finds it no difficult to impart

abundant knowledge to a man who does not know to read and write. The will of Allah Almighty is not bound by any sort of limitations.

“He (Allah) has taught you what you did not know; great has been Allah’s bounty to you”.

(b) Importance of Themes:

Allah has bestowed wisdom and knowledge upon human-beings after their Creations.

“He (Allah) has taught you what you did not know-Great has been Allah’s bounty upon you”.

Knowledge is a special blessing bestowed on the human beings. He has made us Ashraf-ul-Makhlooqat. We should commence every work in the name of Allah who created us. He is the creator, who taught us by pen and bestowed His blessings so we should accept His Greatness as the Only worthy of worship and shall obey His orders in-every matter of life to succeed in the life Hereafter.

9. Surah Zilzaal (99)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا

وَقَالَ الْإِنْسَانُ مَا لَهَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Translation:

1. When the earth is shaken to her utmost convulsion,
2. And the earth throws up her burdens,

3. And man cries out: 'What is the matter with her?'
4. On that day will she declare her tidings?
5. For that your Lord will have given her inspiration.
6. On that day will men proceed in companies sorted out, to be shown their deeds.
7. Then shall anyone who has done an atom's weight of good see it!
8. And anyone who has done an atom's weight of evil shall see it.

(a) Theme:

It is about the Day of Judgement when the whole creation will perish and everyone will be accountable of his/her deeds.

"All when the earth will spread out and throw out whatever is within it and becomes empty".

The human being will be rewarded for their good deeds and bad deeds. The one who has done slightest of good will be rewarded and slightest evil will be punished. It is also explained in Surah Al-Qariah.

"Clamour, a day of clamour when mountains will fly like carded wool and humans will fly like moths, the one who has done wrong and whose balance is light will be in the pit (Hell)".

(b) Importance of Themes:

We accept the Day of Judgement will come when we will be handed over the book of our deeds and will be rewarded Heaven or punished in Hell. We therefore have fear of Allah in our daily lives which saves us from committing evils. We ask refuge from Allah from evil practices and try to be pious as we have to be answerable to Allah on the Last Day to achieve an eternal abode.

10. Surah An-Nas (114)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

Translation:

1. Say: I seek refuge with the Lord of mankind,

2. The King of mankind,
3. The God of Mankind,
4. From the mischief of the whisperer who withdraws,
5. Who whispers into the hearts of mankind,
6. Among jinns and among mankind.

(a) Theme:

It was revealed to the Prophet(s) when magic spell was cast on him.

It is about the concept of Tauheed. Allah is capable of providing refuge to man against all evils. These evil-thoughts usually are injected in the minds and hearts of the people by the devil himself or by wicked people who are under the spell of satan for whisper to have evil inclinations. In such a situation, a human refers to Allah for help from His Supreme attribute of provision of refuge from such men and jinns.

“Say, O my Lord, I seek refuge with you from Devil’s prompt.

(b) Importance of Themes:

Allah is the Sole authority who provides refuge to mankind from all evil forces. He supports us in every sort of difficulty.

“Say, O my Lord, I seek refuge with you from Devil’s promptings. And I seek refuge with you, O my Lord, lest they should come near me”.

A man has the ability to pray to His Lord whenever he wishes, he is able to perform a dua.

We ask Allah to protect us from the evil whispers of satan and his mission. Allah’s protection therefore help us from going astray.

Allah’s Messengers

11. “Surah Al-Baqarah – 2 (30-37)”

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأُخْرِجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Translation:

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.'
31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.'
32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth, it is You who are perfect in knowledge and wisdom.'
33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?'
34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith.
35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.'
36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.'
37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

(a) Theme:

Allah had made man His vicegerent on earth. It was told by angels that men would also have in them such people who will spread mischief and bloodshed.

The angels are of such nature that they obey Allah's order when they were told to prostrate before Adam to pay respect to Adam. Iblis who had the highest rank among jinns refused, he was rejected by Allah as Satan. Allah taught Adam the name of objects which he answered. Hazrat Adam and Eve lived in Paradise where they ate every fruit but they were restricted to go near one tree. Satan provoked them and they ate its fruits. Allah descended both on earth due to disobedience. Adam asked for forgiveness on his disobedience. Allah taught him words of forgiveness,

"O children of Adam, let not Devil put you to a trial, just as he got our two ancestors removed from the Paradise".

Therefore Allah forgave them.

(b) Importance of Themes:

Allah has chosen man as His vicegerent on earth and gave him the right to choose between right and wrong. We have complete faith in Allah's creations when Hazrat Adam was created. It is about the indication of the purpose and motive, behind the creation of angels and the duties to angels. We all have to carry out the orders of Allah with obedience. Those who disobey and show pride are cursed.

"So all the angels prostrated themselves together. Not so Iblis and displayed arrogance. He became a disbeliever".

When Adam disobeyed by the instigation of Satan and was sent out of Heavens to the Earth, he asked forgiveness which was granted by Allah so we can ask forgiveness for our sins and Allah can shower His Bounties on us if we keep ourselves away from pride, we shall be therefore obedient to Allah.

12. Surah Al-Anaam 6- (75-79)

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ
 فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Translation:

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty.
76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.'
77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.'
78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.'
79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(a) Theme:

The theme is Tauheed. It is about the belief in Oneness of Allah. The verses make clear that Allah provided guidance to Hazrat Ibrahim when he viewed the sun, moon and star as his Lord but thought them wrong when they vanished. By rising and setting of star, sun and moon he realized that his Lord will be something else, he stopped the association of his Lord with dependent objects.

"Ibrahim said, "Who created me, He guides me".

'There is my Lord, the greatest' Hazrat Ibrahim left such polytheist beliefs which entered his thoughts and had great faith in Oneness of Allah.

(b) Importance of Themes:

Allah is always our Guide and Helper. "You do we worship and your aid we seek" Allah had sent the Quran for our guidance. So that we shall not go astray as Ibrahim was guided by Allah when he searched Him in sun, moon and star: Allah's matchless powers and miracles were bestowed on the Prophets, they tell us that He is only worthy of worship whatever takes place is with the will of Allah. All the natural objects are the signs of Allah which force us to think that they are all the creations and reality of Allah's Greatness and Uniqueness. We must have complete trust that Allah will guide us in times of need.

13. Surah Al Maida 5- (110)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ

Translation:

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

(a) Theme:

This is about the birth of Jesus (Hazrat Isa) to Mariam. His miracles of communication while he was in the cradle. He had the miracles of breathing life in birds, made out of clay, giving life to dead and to cure the leper - He is the one who will get favour on the Day of Judgement. He will return before the Day of judgement to the world and will speak in maturity to the men as he was carried away by Allah when he was crucified by the enemies.

"If you would count up the favours of Allah, never would you be able to number them for Allah is oft Forgiving, Most Merciful".

It also gives us a great lesson through the disobeying nations as Bani Israel were punished by Allah when they crucified Hazrat Isa. Allah was the One who saved, His Messenger.

(b) Importance of Themes:

Allah taught man, as the miracles bestowed on Hazrat Isa, when he spoke in the cradle to defend his mother, Mariam. He is Ruh-ul-Qudus. He was chosen a prophet, a book was revealed to him. He had the miracle to give life to a bird formed of clay, and cure the lepers. These miracles were the powers of Allah. We Muslims should believe in Allah's Sovereign power and ask for His help in hard times.

“He begets not, nor is He begotten”

Whatever Allah says, happens, as

“Be and it Becomes”

We as mankind should therefore have faith in Allah and His actions and accept the true concept of Islam. We should bow before Allah and believe that the prophets and messengers were sent by Allah whenever needed.

14. Surah Al-Duha

وَالضُّحَى
وَاللَّيْلِ إِذَا سَجَى
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
وَوَجَدَكَ ضَالًّا فَهَدَى
وَوَجَدَكَ عَائِلًا فَأَغْنَى
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Translation:

1. By the glorious morning light,
2. And by the night when it is still,
3. Your Lord has not forsaken you, nor is he displeased.

4. And truly the Hereafter will be better for you than the present.
5. And soon your Lord will give you so that you will be pleased.
6. Did He not find you an orphan and give you shelter?
7. And He found you wandering, and He gave you guidance.
8. And He found you in need, and made you independent.
9. Therefore, do not treat the orphan with harshness,
10. Nor drive the beggar away;
11. But tell about the bounty of your Lord!

(a) Theme:

It is about the consolation for Holy Prophet (PBUH) that Allah had not left him alone or is angry with him. It was revealed after a long suspension of revelations (Fitra-tul-Wahi) to Muhammad (PBUH). It was due to such situations that it was stopped for his benefit that he could bear them easily.

“And He gives you all that you ask for but if you count the favours of Allah, never will you be able to number them.”

It also clearly states that Allah bestows countless favours on mankind and we shall perform the obligations as He wishes. In difficult situation, He is the One who provides the sustenance. It also suggests to treat orphan and needy with kindness.

(b) Importance of Themes:

It is about the man's relation with Allah. He is the Creator and never lets His beloved servants suffer in the times of difficulty. It is about the Bounties that Allah showered upon the Prophet(S). We should ask for Allah's help and support if we are in any difficulty. He shows us the right path. Allah also advises us to be merciful and affectionate towards the needy and orphans.

“Be kind to the dwellers of the earth and the one who dwells in Heaven will be kind to you”.

We should be kind to the helpers and it is our duty to perform all obligations of Allah and show gratitude for the blessings bestowed upon us. This can make our lives charming and easy. His Bounties should be passed on to His creations, so we shall not be harsh and miser towards helping others.

15. Surah Al Kausar (108)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Translation:

1. To you have We granted abundance.
2. So pray to your Lord and sacrifice.
3. For he who hates you, he will be cut off.

(a) Theme:

It deals with the beloved relation of Allah with the Holy Prophet (PBUH). It was to console the Prophet (S) on the death of his two sons as he was mocked by Abu Jahl of not having the male issue. Allah had showed great love for him and openly called for the condemnation of his enemies. He asks the Prophet (S) to return to prayer and offer sacrifice and bestowed on him the abundance of Al Kausar (a spring in the paradise).

“whoever is given wisdom is indeed given abundant good. If you are grateful, I shall give you even more.”

(b) Importance of Themes:

Muslims should have faith in Allah and the Holy Prophet (S). We should follow the teachings of Prophet (S) life. We should also seek forgiveness and try to attain His grace by following His directions (Holy Quran) and the Sunnah of the Prophet (PBUH).

Allah always supported and consoled His Prophet (S) in difficulty and distress. Allah bestowed His unlimited blessings upon the Holy Prophet (PBUH) in His own abundant way as Kausar signifies wisdom. Quran says.

“Your Lord has given to you ‘Kausar’. Behold, its scent or its mud are sharp, smelling musk”.

Being Muslims we must turn in adoration, thanks giving and sacrifice. We should offer prayers and worship Him alone. We should sacrifice in the way of Allah and seek His apology.

Past Paper Questions references.

- Q. a, Briefly describe the main themes in each passage.**
b, Briefly describe the importance of the themes in each passage.

Year	Sura
2016 O/N/P12	Sura (112), Sura (114), Sura (99)
2016 O/N/P11	Sura (1), Sura (96.1 – 5), Sura (114)
2016 M/J/P12	Sura (42.4 – 5), Sura (93), Sura (5.110)
2016 M/J/P11	Sura (2.255), Sura (6.101 - 103), Sura (1)
2015 O/N/P12	Sura (6.101 – 103), Sura (2.21 – 22), Sura (93)
2015 O/N/P11	Sura (96.1), Sura (99), Sura (114)
2015 M/J/P12	Sura (41.37), Sura (42.4 – 5), Sura (112)
2015 M/J/P11	Sura (2.30-37), Sura (5.110), Sura (108)
2013 O/N/P12	Sura (114), Sura (5. 110), Sura (108)
2013 M/J/P12	Sura (6. 101 – 103), Sura (41. 37), Sura (99)
2012 O/N/P12	Sura (93), Sura (6. 75 – 79), Sura (5. 110)
2012 M/J/P12	Sura (42. 4 – 5), Sura (1), Sura (108)
2011 O/N/P12	Sura (41. 37), Sura 96 (1 – 5), Sura (2. 21 – 22).
2011 M/J/P12	Sura (2. 21 – 22), Sura (99), Sura (114).
2010 O/N/P1	Sura (5. 110), Sura (6. 75 – 79), (Sura 93).
2010 M/J/P1	Sura 6 (101 – 103), (Sura 41. 37), (Sura 112).
2009 O/N/P1	Sura (2. 30 – 37), (Sura 5. 110), (Sura 108).
2009 M/J/P1	(Sura 1), (Sura 96 1 – 5), (Sura 2 – 21 – 22)

CHAPTER -2**History And Importance Of The Holy Quran****Relationship of the Holy Quran with Ijma**

- Ijma is one of the principles of Islamic law.
- Ijma is an agreement of the Islamic community on religious issues.
- The jurists have based the work on consensus upon Quranic and Sunnah texts as well as upon reasoning. Ijma is referred to when no explicit instructions concerning an issue can be found in Quran or Sunnah.
- In Islamic history, Ijma has been a natural method of solving many problems through the gradual formation of the consensus of the Muslims.
- The concept of Ijma has also been given by a number of Quranic verses.
- There are three kinds of Ijma: Ijma of companions, Ijma of Jurists and Ijma of Muslim Ummah.
- E.g. Taraweeh prayers were made compulsory with Isha prayer by Hazrat Umer (RA).

Relationship of the Holy Quran With Qiyas

- Literally, Qiyas means measuring or ascertaining in length, weight or quality of something.
- In religious terminology, Qiyas is the analogical reasoning of the learned with regards to teachings of Quran, Hadith and Sunnah.
- When a problem arises on which the Quran, Sunnah and Ijma are silent, the jurists then try to make law in the light of the teachings of anyone of the above three sources.
- The Holy Quran urges human beings to grasp the truth and respond the call of Allah (SWT) by using the faculties of reason and perception.
- E.g Drugs / Wine are forbidden in Islam.

Relationship of Quran with Hadith

- The Ahadith of the Holy Prophet (PBUH) help us understand the Quranic verses easily and clearly.
- The Quran instructs us to obey and follow the instructions and commandments of the Holy Prophet (PBUH)
- The life of the Holy Prophet is a role model for us. His life was a practical example of the demonstration of Quranic teachings.
- E.g. It is in the Holy Quran, "Cut the hands of the thief".
Hadith completes it as, "Right hand upto the wrist".

History And Importance Of The "Holy Quran"

It is the Primary and Major source of Shariah"

Quran Revealed in Stages:

It was revealed from the Lauh-i- Mahfooz (the well-guarded tablet) to the lowest Heavens of the world on the Shab-i-Qadr. Later, it was revealed from Heavens to the earth in stages throughout 23 years of Prophethood by angel Jibrael. It is referred in Surah Isra and Surah-Furqan.

Reasons for Revelation in stages:

It was revealed in stages to strengthen the heart of Prophet (PBUH) by addressing him. Whenever there was need for guidance, the direction arose. Some Verses were revealed in Makkah and some in Madina. It was revealed to gradually implement the laws of Allah. Also to make believe the understanding, application and memorization of the revelation easier for the believers. It was also made easier for Prophet (PBUH) to bear the revelations.

Method used for Revelations:

Once Harris bin Hisham asked the Holy Prophet (PBUH), "How does the revelation come to you?" The Prophet (PBUH) said, "Sometimes it comes to me like the ringing of the bell and that is the most hardest on me, then it leaves me and indeed retain it in my memory what is said, some times the angel assumes the likeness of a man as needed and speaks to me and I retain in my memory what he says".

Methods were:

- Ringing of the bells
- Felt heavy when revelations were bestowed as body weight was increased
- Face to face revelations by angel Jibrael

Revelation Of Holy Quran Bestowed 610 and 632 A.D.

The first kind of revelation exposed to the Prophet (S) was the dream during sleep. It came to him like a dawn in the morning. Solitude became dear to him and he used to stay for long in the cave Hira, busy in meditation, when on a night of Ramazan, in most references it was 27th Ramazan, angel Jibreel came to him in the form of a man and told him to 'Read'. He gave him the following verses of Surah Al-Alaq.

"Read in the name of thy Lord, who created man from the clot of congealed blood. Read! Your Lord is Most Bountiful He, who taught the use of pen and taught man which he knew not".

After the first revelation, he was afraid and went home shivering but Hazrat Khadija (RA) calmed him. It was also confirmed as Prophet by Warqa bin Naufil. After this revelation, the revelations ceased for a certain period, it was called Fatra tul-Wahi-Later it was resumed by Surah Al-Duha, Surah Al-Muddasir and Surah Al Furqan. The Holy Prophet (PBUH) said, "Once when I was walking, I heard a voice from Heaven and lifted my eyes and there was the angel who had come to me at cave Hira sitting on a throne between Heaven and Earth. And he inspired me with awe and I returned home and said,

“Wrap me up” Then Allah Most High, sent down the inspiration.

“O you wrapped in a cloak.

Arise and warn – to His words... and pollution shun!”

He was then ordered to preach whenever a revelation came to him, it was in the form of ringing sounds, heavy that his body weight increases or face to face meeting with angel Jibrael

The Holy Prophet (PBUH) said,

“Sometimes, it comes to me like the ringing of a bell, and that is the type which is hardest on me. Then the angel departs from me and I retain in memory from him what he said. At times, the angel comes to me in the likeness of a man and speaks to me and I retain in memory what he says”.

From this time about 610 AD, the Holy Prophet (PBUH) received revelations throughout the rest of his life. He never knew that they would come, and indeed, after the first, there was no further revelation for sometime.

*When his son Ibrahim died, Abu Jahal called him ‘Abtar’ and issueless. Allah revealed Surah Al-Kauthar to console him.

Hazrat Ayesha said, “I saw revelation coming down upon him in the severe cold and when that condition was over, perspiration ran down his forehead.” A companion relates that he was sitting with his leg under the leg of the Prophet (PBUH). A revelation came at that moment and felt his leg would crush under the weight.

It is said in the Quran,

“It is the Holy Quran which we have divided into parts from time to time in order that you may recite it, to men at intervals: We have revealed it by stages”. (Surah Isra)

When magic spell was made on the Prophet(PBUM) by the Quraish to stop him from preaching. He was very ill. Allah revealed Mauzitein as Surah Falaq and Surah Nas to save from the magic spell.

He received revelations both in Makkah and Madina i.e. over a period of 23 years until shortly before he departed from this world in the year after Hijra (632-A.D).

When the Holy Prophet (PBUH) was delivering his historic sermon at the time of farewell Pilgrimage, the following verse was sent down.

“This day, I have perfected your religion and completed My favours upon you. I have chosen for you Islam as Your Religion”.

Holy Prophet’s First Experience of Revelation and nature of Prophethood

The Prophet’s (PBUH) first experience was of great importance as the angel who appeared before Prophet (PBUH) in the form of a human being was the one who brought revelations to the previous prophets.

The Prophet (PBUH) was not sure what was happening. He thought, he might be possessed by evil spirits or inspired by jinns so he fled from the cave, when he was half way down the slope he heard the voice above him.

“O Muhammad (PBUH), you are the Messenger of Allah and I am Gibrail”.

It was surprising for the Holy Prophet (PBUH) at that time as he was not expecting him He had true visions during the time period before revelations but over all it was a shock for him.

The angel told him to ‘Read’ but Prophet (PBUH) was not literate with formal education but he was the chosen messenger of Allah and he was embraced hard by the angel to have an open heart, so he immediately recited the words which the angel said. The night was of importance as it was of Shab-i-Qadr, 27th of Ramazan, a sacred month of the year. The Universal message started to spread as Islam by the Quran.

Compilation of The Holy Quran

The Holy Quran was perfectly preserved in an oral form from the beginning and was written down during the Prophet (PBUH) life time. The revelations were written by the scribes under the Holy Prophet’s guidance.

The Holy Prophet said “call Zaid bin Sabith, for me and let him bring the board. The inkpot and the scapula bone. Then he said ‘write’.

Each and every word of the Holy Quran was written down as soon as it was revealed by Allah to the Holy Prophet (PBUH) through angel Jibrael. The Holy prophet (PBUH) secretary Zaid bin Sabith used to record them exactly as the Holy Prophet (PBUH) dictated to him and he would recite it back to the Holy Prophet (S) what he had recorded. At Madina, about 40 companions are believed to have been as scribes for the Holy Quran, among them were the four caliphs, Abdullah bin Masood, Abu Hurairah, Abdullah bin Abbas, Abdullah bin Amr, Hazrat Ayesha, Hazrat Hafsa and Hazrat Um-e-Salamah. The Holy Prophet (PBUH) encouraged the companions to learn the Holy Quran by heart so many of the early Muslims memorized the Holy Quran immediately as the verses were revealed.

During the reign of Hazrat Abu Bakr many battles were fought including the battle of Yamamah in which a number of Hafiz-e-Quran were martyred. Hazrat Umar, therefore, suggested Hazrat Abu Bakr (RA) to collect the Quran in a single book. Initially, he hesitated as it had not been done in the Prophet (PBUH) time but later he felt convinced of the wisdom of suggestion so he appointed Zaid bin Sabith to gather what had already been written in the time of Prophet (PBUH).

“If I was given the job to cut down mountains, it would have been easier than the compilation of the Holy Quran”. It was collected from written pieces of parchments, palm leaves, stones, scapula bones and from the memorization of companions.

The copy made by Zaid bin Sabith remained first in custody of Hazrat Abu Bakr (RA) and then in the possession of Hazrat Umar (RA), on his death, it was passed onto his daughter Hafsa, a widow of the Holy Prophet (PBUH). It was therefore known as Mashaf-e-Hafsa.

During the reign of Hazrat Usman (RA), the Muslim state expanded. Huzaifa bin Nauman, a companion of the Holy Prophet (PBUS) observed the difference in the reading of the Holy Quran in newly conquered areas, especially among the new converts, the accent was different which changed the meaning of several words. He got alarmed and reported this to Hazrat Usman (RA) and suggested that immediate action should happen to the Quran as had been the case with the earlier scripture of the Jews and Christians and it might also create a rift amongst the Muslims. Hazrat Usman again entrusted the task to Hazrat Zaid bin Sabith to make a number of copies from the one that was in the custody of Hafsa with the help of three colleagues, all of them from Quraish. They were expressly told to follow the dialect of Quraish in case of difference over the language as the Quran had been revealed in that dialect. These copies were then distributed to all provinces of the Muslim empire. He placed the punctuation marks (Ramuz-i-Auqaf) on the verses so that the recitation must be the same as different accents had changed the meaning and to save themselves from the conflict in other periods, a final copy was made and the previous were burnt. He made Tajweed. Likewise, the Holy Quran was to be preserved for generations to come. Hazrat Usman (RA) is called Jam-e-ul-Quran for this work.

Structure of The Holy Quran

The Holy Quran is divided into 30 equal parts (siparas) and seven Manzils. Each part is called Al Juz in Arabic. Every part is again divided into four parts. The Holy Quran consists of 114 Surahs chapters of unequal length. Surah Al Baqarah, having 286 verses is the longest, while Surah Al-Kausar is the shortest. It has only 3 ayats or verses. 86 surahs were revealed in Makkah and 28 were revealed in Madina. The total number of verses is 6247 and if we add Bismillah, then it is 6360. The longer chapters are further divided into sections called Ruku. Each Ruku has number of verses indicated in the margin by the last letter. Every Ruku has three figures, the top figure is the number for a part whereas the middle figure denotes the number of verses in a particular Ruku. The number of the Surah is printed just after the title at the top of the page, reference to the Holy Quran is indicated by the number of Surahs followed by a colon and the number of verses, thus 2:5 means fifth verse of the

second Surah. Quran was revealed piecemeal in 23 years, according to the needs and requirements of different stages through which the Islamic movement was passing.

Makki Surahs

These were revealed in Makkah. They impart the knowledge of reality, Oneness of Allah, Uniqueness of His attributes, certainty of the day of Judgement, description of Hell and Heaven need of Prophethood with brief answers to the common arguments that misled to adopt the wrong ways of life. They invite people to accept the reality and the fundamentals of morality that would lead to the welfare and success of the entire humanity. They stress on the importance of fear of Allah, His Powers, His Knowledge in order to build modern values and character. They are characterized by short concise verses with rhymes and a strong rhyme, couched in a fluent literally language that touches the hearts. They denounce the hard heartedness and arrogance of the leaders of the Quraish by repeating the word KALLA' (never). They contain verses exalting the Majesty of Allah followed by the injunctions of persuasion to perform Sajdah. They address the people as ***"O! you mankind."*** The surah starts in some cases with non connected alphabets like "Haameem" and 'Swad' etc.

Madni Surahs

They were revealed in Medina. They contain detailed teachings in all aspects of life. They contain social, economic and spiritual laws which are important for the organization and development of an Islamic state. They invite people of the book to Islam by refuting their wrong beliefs and involving in a dialogue with them, rebuking them for their denial of the truth after knowing it. They contain the permission, persuasion and regulations of Jihad. They also teach moral behaviour in the case of defeat and victory. The verses taught the Muslims, the principles of war, how to treat the prisoners and prepare them with weapons. There are long verses and some verses address the people. 'O you who believe'.

Relation of Quran With Other Scriptures

The Holy Quran accepts the truth of the sacred books of the world, the basis of the relationship in which the Holy Quran stands to other scriptures is therefore that they are all members of one family. They have a divine origin. This relation is set forth in the Holy Book itself.

"And We have revealed the Book to you, with the truth verifying what is before it and a guardian over it".

The Quran is not only an authentic, but also is the guardian over other sacred books of all of the prophets of Allah. Those teachings of all of the Prophets had undergone alterations and only a revelation from Allah could separate the pure Divine teachings from the mass of error which had grown around it. The Holy Quran has particularly chosen the gospel to show in what ways the erroneous doctrines had almost entirely suppressed the truth preached by a Prophet of Allah.

The Holy Quran further claims that it came as a judge to decide the differences between the various religions.

“Certainly we sent apostles to nations before you and we have not revealed you the Book: except that you may make clear that about which they differ.”

The Holy Quran makes it clear what is obscure in earlier scriptures and explains fully what is satan briefly. Further the Holy Quran claims that it came as a perfect revelation of Divine will. It says

“This Day I have perfected your religion for you, completed my favours upon you and have chosen for you Islam as your religion.”

Six hundred years before the birth of the Prophet(S). Jesus Christ declared in plain words that he could not guide the world to perfect truth because at that stage the world was not in a fit condition to receive it.

“I have yet many things to say unto you but you cannot bear them now, How be it when, He, the spirit of truth will come, He will guide you unto all truth” (Gospel of John).

Superiority of Holy Quran

The Holy Quran exists in its original form as revealed to the Holy Prophet (PBUH) over 1435 years ago. God has promised to protect it from all kinds of dangers at all times.

“We have without doubt revealed the reminder and We will guard it.”

The other old books do not exist in their original forms, they are modified, corrupted and changed by their followers. The old books are a mixture of divine words and words of men. The Holy Quran is free of such adulteration. The language of the Holy Quran is Arabic is a living language spoken and understood by millions of people all over the world, while the languages of other books are dead language. The Holy Quran is a universal Book addressed to people of all ages.

“We have explained in this Quran for the benefit of mankind”.

Allah revealed old books to a particular nation for a particular period but Quran is the last and perfect Book of Allah which deals with every aspect of human life, social, economic, legal, political and moral etc. It is a complete code of life, there is ample proof about the authenticity of Quran on several places and occasions when they were revealed, but there is no historical evidence to the authenticity of old books.

Quran useful for Legal Matters

Islamic law is based on true sources of Divine revelations of Quran and the Sunnah. The laws contained in these two sources are primary laws which cannot be changed at any time. It is described in the Holy Quran.

“We have revealed to you the Book in truth, so that you may judge between people by whom Allah has shown you, so be not a pleader for the dishonest”.

The following examples tell us how the Book of Allah guides us in deciding the matters in the light of Islamic laws.

1. Marriage:

It is the basis of Islamic family. A good and sound society can grow only if a man and woman are bound in a pure relation to the the sacred contract of marriage. The Holy Quran guides us on, which marital relations are lawful and which are forbidden.

“Marry not the women whom your father married, except what has already passed. Surely, this was an indecency, a hateful act and an evil way”.

Again it is said in the Holy Quran

“Forbidden to you in marriage are your mothers, your own daughters, your sisters, your paternal aunt, your maternal aunts, brothers and sisters, daughters, your foster mothers who have suckled you, your foster sisters, your mother in law, your step daughters who are under your guardianship and the wives of your sons who are from your own blood and you to take two real sisters together except what has already passed, Surely, Allah’s Most Forgiving, Most Merciful.”

2. Dower.

Paying dower money to one’s wife is an obligation to marriage. It is said in the Holy Quran.

“Also forbidden in marriage are women, already married to others except those disbelievers, war-captive women under your control such’ is Allah’s decree of you besides them, others are lawful for your, you may seek them with, your wealth for wedlock and not for lust then for a good life, give them their doweries as settled. There is no blame, upon you about whatever you have mutually agreed after the fixation of the dower, Allah is certainly aware and wise”.

3. Divorce

To divorcing one’s woman is not a favourable option in Islam, although, it is permissible, but it is undesirable, still sometimes the couples do not live in peace. Under such circumstances, one has to resort to divorce then Allah has issued commandments.

“Divorce is pronounced twice then after that the woman must be retained in all decency or parted off with kindness. It is not lawful for husbands to take back any thing they had given them except when both fear that they will not keep within Allah’s limits. Then, there is no blame on any of them if she pays some compensation to get divorce. Such are Allah’s bounds so do not exceed them. Those who exceed Allah’s bounds are indeed the wrong doers.”

It is said in the Holy Quran.

“Then if he divorces her finally, she shall not be lawful to him afterwards till she marries some other then he (as Halalah).

“Then if he too divorces her, there is no blame on any of the two if they return to one another provided they both think that they can maintain Allah’s bounds. He explains them to people who understand”.

4. Adultery

Retaining one’s purity is an obligatory duty in the eyes of Allah so none should commit it. The Holy Quran says,

“Flog both the adulterous man and adulterous woman, a hundred lashes. If you believe in Allah and the Last Day, let not pity for them, have a group of believers witness the punishment of both of them.”

The Holy Quran says,

“Do not go near adultery, surely it is obscenity and an evil way”.

5. Abortion

Islam forbids abortion, the Holy Quran says, ***“Kill not your children in the dread of poverty; we provide for both, killing them is a great blunder, indeed.”***

6. Written agreement

Some complications arise when one conducts a serious business with somebody and documentation is ignored. In Quran, there are rules on this issue so that we might not fall into any doubts.

“Oh believers! When you contract a debt for a fixed period, then write it down, let some scribe write down between you justly. Let the borrower dictate. He should not omit any part of it. If the borrower is weak minded then let his guardian dictate it in all fairness. Call to evidence two witnesses from among them as folk if two men are not available

then one man and two women out of such witnesses as you approve so that if one of the two should slip up the other reminds her. Let not the witnesses refuse when they are summoned. Fear Allah, Allah teaches you, Allah is aware of everything”.

7. Blood money of Fidya

It is in the Holy Quran,

“O believers! Compensation for the murdered is prescribed for you. A free man for a free man, a slave for a slave, a female for a female;”

But if anyone is pardoned in anyway for it by his brother, then let it be pursued according to custom and payment of blood money, made in a good manner. This is a concession from your Lord and a mercy, who so exceeds the limit after that will have a painful punishment”.

8. Theft

If a person is caught stealing the punishment for such a crime is mentioned in Quran,

“As for a thief, male or female, cut off their hands as a penalty for whatever they have earned and an exemplary punishment from Allah, Allah is Mighty wise”.

9. Lawful Food

The animals slaughtered by Muslims are pure and lawful -- As Allah says.

“This day all good things have been made lawful for you. Your food is lawful for them. Eating unlawful food under compulsion (when one’s life is threatened is excused).

As Allah says,

“Indeed, He has only forbidden you the blood, swine flesh and that upon which any name other than Allah has been invoked. Yet anyone who is forced by necessity without willful disobedience, not transgressing the limits will find that Allah indeed, is Forgiving and Merciful”.

10. Usury

An Islamic economy is free of interest. Islam prohibits all transactions involving interest. Interest is a means of exploitation and concentration of wealth. It is in the Holy Quran,

Those who swallow usury will stand up only like the one who stands up whom devil has deranged by touch. That is because, they say, ***“Trading is also just like usury. Allah has permitted trading and forbidden usury.***

It is said,

"O believers! Fear Allah, Forego whatever remains of usury if you are really faithful"

11. Inheritance

If a person dies and leaves behind wealth for his children it must be divided up among his heirs according to some rules and regulations. Allah says,

"Allah decrees you concerning your children. A son will have a share equivalent to that of two daughters. If the females left behind are more than two, then for them is two third of the inheritance. But if there is only one female then to her a half. If that deceased leaves behind one child then to each one of his parents, a sixth of what he leaves behind, But if the deceased has no child and his heirs are his parents then one third to his mother. If he has brothers, then to his mother one sixth. All their property division shall be affected after the payment of any wills or debts. You do not know which of your parents and children are more profitable to you. So these (settled portions) are ordained by Allah. Surely Allah is aware. "Wise" Islam has given women a right to inheritance. She has a part in the property of her dead father, husband or children-less brother. It is said in the Holy Quran.

"Males have a share in whatever parents and near relatives leave behind while females also have share in whatever parents and near relations leave behind. Be it small or large, it is a share stipulated by law."

12. Hoarding

To discourage people from hoarding, Holy Quran says,

"Let not those who are miserly with any of His bounty, Allah has granted them, consider that it is good for them. It is rather worse for them. They shall have a collar of their niggardliness on their necks on Resurrection Day. To Allah belongs the heritage of Heavens and Earth, Allah is fully informed of whatever you do".

We as Muslims should follow the footsteps and principles of Quran as it is the major and primary source of shariah. Following these we can move towards Heavens.

Themes of The Holy Quran

Tauheed

Oneness & unity of Allah

Allah says, ***"Certainly in the alteration between night and day and whatever Allah has created in Heaven and Earth, there are signs for the people who are pious."***

The divine attributes of Allah are given in Surah Al-Ikhlās. ***“He is Allah, the One, Allah is self-sufficient. He rejects none nor He is begotten. None is equal to Him!”***

Prophethood

It is described in the Holy Quran that Allah had sent Prophets, for showing the straight path to humans. Belief in all Prophets is obligatory for earning Divine pleasure. The characteristics of the Prophets had been mentioned in the Holy Quran. It is said,

“Such are the ones whom we gave the Book, the authority and the Holy Prophethood so, if such people should disbelieve in it, then we will entrust it to the other people who will not disbelieve in it”.

There are stories of Biblical figures but often in the form different from that of Hebrew Scriptures. It also contains stories of figures unknown to Bible.

Means of guidance

Allah has stated that divine guidance depends on acting upon the Quran. Allah’s message is not meant for one class or race. It is a universal message and is addressed to all the worlds. No one is excluded from this message whether rich or poor, old or young, great or low, learnt or ignorant. It is said,

“This divine Book is nothing but a reminder for the universe. Useful for everyone of you who wishes to go straight”.

News of Unseen

It contains the news of things which are beyond the comprehensions of human beings, Allah, the angels, the life after death as well as description of day of Judgement, Heaven and Hell are significant Quranic themes righteous, pious, prosperous and bearers of good conduct in the eyes of Allah as such as have faith in the unseen. It is said,

“God fearing are those who believe in the unseen.”

Worship

The Holy Quran forces Muslims to perform acts of worship for the sake of Allah. The ritual prayer is a chief form of service. Many verses remind Muslims the significance of constant prayers and they give directions about the particulars of service as well. It is said in the Holy Quran.

“Guide us along the straight path”

Manners

On the other hand Holy Quran instructs us to lead a spiritual life turning to Allah. It contains injunctions on moral and social issues. Understanding general problems of life occupies a large portion of the

revelation. There are manners about entering the houses, sitting in a community and behavior in the assemblies.

Human rights

The Quranic teachings govern the lives of individuals and communities, spiritual social, moral and legal matters guide us, how to lead our lives successfully. The Holy Quran is the greatest champion of human rights and values. The Holy Quran says,

“On the account, we prescribe for the people of Israel and if anyone kills a person, unless it be for a man slaughter or for the mischief on earth, it would be as if he has killed the entire mankind. If anyone saved a life, it will be as if he had given life to the entire mankind”.

Laws

The Holy Quran is a comprehensive book of character and conduct; it explains clearly the laws concerning the treaties, slaughter, trust, trade, oaths, marriage inheritance, divorce and traffic. Allah says, in the Holy Quran,

“Do not make Allah’s names in your oaths, a hindrance to you become, a virtuous, pious and peace making between people. Allah is All known. He will not take you to task for any senseless talk in your oaths, but He will take account of what ever your heart has earned. Allah is Forgiving and For bearing.

Ijma (Consensus of Opinion)

It is the assembly which is one of the principles of Islamic law. It is regarded as the 3rd source of Shariah. The Holy Quran says, “Ijma is an agreement of an Islamic community on a religious point. It is defined as a unanimous agreement of the jurists of the community of a particular age (period) on a certain issue. Ijma is a secondary and minor source.

The Holy Prophet(S) consulted his companions on all matters that were not concerned with religion. Allah commanded him to do that

Allah says,

“Take council with them, in the conduct of the affairs”.

During the Uhad battle, the Holy Prophet (S) consulted with his companions and decided with the opinion of the majority to fight the battle outside Medina though he personally was against it “During the battle of Trench, he had the trench dug around Medina on the suggestion of Hazrat Salman Farsi by Ijma. The consensus may either be Azimah or Rukhsah

Azimah is when the Mujtahideen have spoken with one another concerning the opinions in question or acted according to it.

Rukhsah is when some scholars have discussed or acted according to an opinion and the rest have kept silent although, the matter has been communicated to them and there has passed enough time for consideration.

After the attainment of Ijma on a point further controversy is barred. There are three foundations of Ijma.

Ittifaq i. Qawli

Unanimous consent expressed in the declaration of opinion.

Ittifaq i. Faili

Expressed in unanimity of practice.

Ittifaq i. Sakut

When the majority of the mujtahideen signified their tactics to the opinion of majority by silence or non-interference.

There are 3 kinds of Ijma

- Ijma of companions
- Ijma of jurists
- Ijma of Muslim Ummah

The compilation of the Holy Quran in the period of Hazrat Abu Bakr (RA) on the suggestion of Hazrat Umar was done by the Ijma of the companions. It was compiled in a book form.

During the time of Holy Prophet(S) there was only one Azaan for Friday prayers but during the caliphate of Hazrat Usman (RA) Madina had expanded considerably and the Azaan could not be heard because of the noise in the markets. Therefore it was decided after Ijma of the companions that another call should be given.

The Holy Prophet(S) performed the Taraweeh prayers only 3 or 4 times during congregation in the life time. It was late during the rule of Hazrat Umar (RA) that the system of congregation of Taraweeh prayer was added after Isha Prayers.

Qiyas (Analogy)

It is the fourth foundation of Islamic law. It is the use of human reasoning to compare an existing situation with one for which the legislation already exists. If a problem arises, which none of these have dealt directly, but when the scholars try to find a law in any of them, which has a similar cause and

classify the problem in the same manner. Iman Abu-Hanifa was the first to adopt this method for formulating laws.

The Holy Quran says,

“There are signs in this for people who understand”.

Qiyas is a secondary and minor source

The Holy Prophet said ***“judge upon the book of Allah” if you do not find in it what you need, upon the Sunnah of the Prophet (S), if you do not find in that also, then use your personal opinion***

It is a verse of the Holy Quran,

“Take warning, then, O! you with eyes (to see)”

Pillars of Qiyas are:

- Asl (Root) → the original subject against which the new subject is compared e.g. wine drinking.
- Far (Branch) → The new subject which is the object for analogy (e.g. taking narcotic drugs).
- Illa (cause) → The cause which brings together the original subject and the new subject for Qiyas (intoxicating effects).
- Hukm (Rule) → The rule arrived by Qiyas (Prohibition)

Allah has forbidden alcoholic drinks, it is said in the Holy Quran,

“O! believers, intoxicants, gambling, drawing arrows and altars are only devils filthy work. Turn aside from it so that you may prosper”

There are four conditions of Qiyas:

- The practice upon which it is founded must be of common application.
- The cause must be the compelling factor, i.e. idea intended by the Shariah. It should also be apparent, complete in itself and not hidden or ambiguous.
- The decision must be based on either the Quran!, Hadith or Ijma.
- The decision arrived at must not be contrary to anything declared elsewhere in the Quran and Hadith.

Past Paper Questions references.

- Q1. (a) How are the Quran and Hadith used together in Islamic legal thinking? (10) (2009 M/J O/N), (2010 O/N/P12), (2012 O/N/P1).
- (b) Why do some legal scholars reject the use of analogy (Qiyas)? (4) (2009 M/J/P1)
- Q2. (a) Write an account of the ways in which the Quran was revealed to the Prophet (S) between years 610 and 632 AD. (10) (2009 O/N/P1), (2012 O/N/P12)
- (b) What does the Prophet (S) first experience of revelation tell us about the nature of Prophethood in Islam? (4) (2009 O/N/P1)
- Q3. (a) Give an account of how the Quran was compiled in the years following the Prophet (S) death. (10) (2010 M/J/P1) (2011 O/N/P12)
- (b) Explain why the first community of Muslims thought it was necessary to compile the Quran. (4) (2010 M/J/P1) (2011 O/N/P12)
- Q4. Give an example to show how the Quran could be used in the exercise of Qiyas (analogy). (4) (2010 O/N/P1)
- Q5. (a) From the Quranic passages you have studied outline the relationship between God and two of His Messengers who were sent before the Prophet Muhammad (S). (10) (2011 M/J/P12)
- (b) Explain why God sends his revelations through messengers. (4) (2011 M/J/P12)
- Q6. (a) From Passages you have studied from the Quran, write about God's relationship with humankind. (10) (2012 M/J/P12)
- (b) Explain the significance of the Quran being revealed to humankind. (2012 M/J/P12) (2012 O/N/P12)
- Q7. How is the use of Ijma important for Muslims today? (2012 O/N/P12)
- Q8. (a) Describe what the following Suras tell Muslims about the circumstances in which they were revealed (112 Al-Ikhlās) and 108 (Al Kauthar). (10)
- (b) To what extent is the Quran basis of legal thinking in Islam? (4) (2013 M/J/P12)
- Q9. (a) Write about the relationship between God and two of the Prophets you have studied in the Quran (not including Prophet Muhammad (S)). (10)
- (b) Why do Prophets go through difficulties in their lives? (4) (2013 O/N/P12)
- Q10. (a) Using passages you have studied, write about the main teachings about God in the Quran. (10)
- (b) How might these teachings affect a Muslim's life today? (4)
- Q11. (a) The Angel Jibril brought the revelation of the Qur'an to the Prophet Muhammad at different times and places. Give examples to show how this took place. [10]
- (b) What was the significance of the Prophet being given the revelation by word rather than in writing? [4] (2015 M/J/P11)

- Q12. (a) Using Qur'an passages from the syllabus, describe what the Qur'an teaches about God's responsibility to His creatures and their duties towards Him. [10]
(b) 'The Qur'an teaches that humans should be responsible towards the environment.' Give reasons to agree or disagree with this statement. [4] (2015 M/J/P12)
- Q13. (a) Using Qur'an passages you have studied from the syllabus, describe how God guided His messengers to increase their belief in Him. Refer to at least two messengers in your answer. [10]
(b) God sends humankind messengers from amongst their own communities. Explain why this is significant. [4] (2015 O/N/P11)
- Q14. (a) Write about the preservation of the Qur'an in the form of the *mushaf* held by Hafsa. [10]
(b) 'Memorising the Qur'an is no longer important because the Qur'an is preserved as a book.' Discuss whether you agree or disagree with this statement, giving reasons for your answer. [4] (2015 O/N/P12)
- Q15. (a) Describe the ways in which Abu Bakr, 'Umar and 'Uthman were involved in the compilation of the Qur'an. [10]
(b) 'The Qur'an should not have been compiled in written form because it did not take place during the Prophet's lifetime.' Agree or disagree with this statement, giving reasons for your answer. [4] (2016 M/J/P11)
- Q16. (a) The Qur'an is the main source of Islamic Law. Write an account of how it is used with each of the other three sources. [10]
(b) Do you think that both *ijma'* and *qiyas* are equally important for solving present day issues? Give reasons for your answer. [4] (2016 M/J/P12)
- Q17. (a) From Qur'an passages you have studied, write about what lessons can be learnt from God's conversations with Adam and Jesus. [10]
(b) As God's "representative (*khalifa*) on Earth", say how men and women can serve God, giving examples. [4] (2016 O/N/P11)
- Q18. (a) The first revelation came to the Prophet Muhammad in 610. Describe his experience of this event. [10]
(b) Why do you think the revelation was sent to a person who could not read or write? [4] (2016 O/N/P12)

CHAPTER -3**Life And Importance Of The Holy Prophet(PBUH)****Life of The Holy Prophet(S)' In Makkah****Age of Ignorance (Jahaliya Period)**

Politically, the pagans (Arabs) were divided into different tribes. Might is Right' was the only law to rule. There was no law or proper government, anyone who thought of being powerful would become the chief of the tribe. The tribes used to quarrel for years on small issues, the battle of Basus was the longest, it was fought for forty long years on a horse. There was no unity among the tribes. There was no law or a constitution.

Economically, they were rich and some were poor. They used to trade. They used to gamble. They bet on different things. They had competitions such as poetry and horse riding or wrestling, this was also a cause for earning money. They had religious festivals (Mela of Ukaz) where they displayed their goods for trade. They used to sell women as games. They earned by taking usury (interest on loans). Adulteration or Black marketing was also common. Smuggling and robbery was a source of Income.

Socially, they were indulged in theft, robbery and adultery. They used to bury their baby girls alive. Women were treated as articles of trade. Their step sons used to inherit the stepmothers after their father's death. Women had no right of opinion or decision. They had no right of inheritance in the property. The birth of a boy was celebrated. Slavery was common. There was no justice and equality. There was no respect for others. Polygamy was common. Wine drinking, gambling, adultery were common.

Religiously, they were polytheists, they believed in many gods and goddesses. They worshipped idols made of clay, mud, stone and flour. They also worshipped stars, sun, moon and trees. There were 360 idols in the Holy Kaaba. The largest one was Habal, some other famous were Laat, Manaaf, Uzza. They used to celebrate the Mela of Ukaz in which they danced, drunk and were mostly naked. They used to have their pilgrimage around it every year. They also used to sacrifice the human beings for the sake of their gods and goddesses.

Birth of the Holy Prophet (S)

The Holy Prophet (S) was born to Hazrat Amina and Hazrat Abdullah on the 12th Rabiul Awwal 570 A.D at that night there was light (noor) from the Earth till Heavens. He belonged to the Banu Hashim, a clan of Quraish. His father died six months before his birth. His grand father Abdul Muttalib kept his name Muhammad(S). His mother named him 'Ahmad'. According to the Arab custom he was given to Hazrat Halima Saadia. She loved him a lot. Her financial conditions improved as he stepped in her house. The barren land became fertile; the dried animals started giving milk. When he was five years old, one day he was gathering wood with Hazrat Halima's son, angel Gibrael came and cut open his heart, he took

out black clot of congealed blood which was evil in his heart and washed with Zam Zam. He was fine after that, but he became ill, Halima took him to Amna as she feared magic on him, because he was unwell.

When he was five, he reached Amna. She took him to Yathrab on the way back, she became ill at Abwa, where she visited Hazrat Abdullah's grave. She died and Hazrat Muhammad (S) was brought to Hazrat Abdul Muttalib by Um-e-Aiman (slave girl). His grand father looked after him, but he died, when he was eight years old, he came in custody of his uncle Hazrat Abu Talib. He used to look after the sheep of Abu Talib. He also became a tradesman. He earned a reputation of being honest and truthful therefore, he was given the name Al-Amin (Trustworthy) and Al-Sadiq (the Truthful).

When the Prophet(S) was twelve years old, he went to Basra/Syria with his uncle for trade when he entered Basra/Syria, a Christian monk, Bahira observed that the trees were bowing and clouds were covering someone in the caravan. He invited them to dinner. He observed signs of Prophethood in Muhammad (PBUH). He told Abu Talib to take special care of his nephew.

Harb-ul-Fajar

The Battle of Fajar broke out between Quraish and Banu Hawazan during 580-590 AD. It broke out at the Mela of Ukaz. These months were sacrilegious ones, in which the battles were forbidden. The war had disastrous effects, there was too much of bloodshed. Hazrat Muhammad (PBUH) was also not happy due to continuous bloodshed. He was with his uncles, only collecting the stray arrows. He was only fifteen years old at that time.

Hulf-ul-Fazool

The uncle of Hazrat Muhammad(S), Zubair took the responsibility to stop the war, he called the leaders of the tribes for alliance. The meeting was called in the house of Abdullah Ibn-e-Judaan. The war was stopped also the bloodshed charity was collected for the oppressed poor and needy. The leaders who participated and signed the agreement had Fazl in their names; therefore it was called Hulf ul Fazool. The Holy Prophet (S) was himself present there and he said,

"I was present in the house of Abdullah Ibn-e-Judaan it was such an excellent pact that I would not exchange my part in it for a herd of red camels. And if now, in Islam, I was summoned to it, I would gladly respond!"

Marriage with Khadija

He was a good trader, famous for his honesty. Once Hazrat Khadija (RA), a wealthy widow called him and decided on double share for trade. He agreed. He, with her slave Maisara went to Syria. He sold the goods by telling their merits and demerits. He earned a lot of profit. Maisara was convinced, he told about Muhammad's trust worthiness and truth to Hazrat Khadija (RA). She was greatly impressed and

sent a marriage proposal through her friend Nafisa. He accepted it. Both were married, He was 25 years old and Hazrat Khadija (RA) was of 40 years, she was already twice widowed.

She proved the best wife, she gave him all financial support, she was the first among women to accept Islam. She was the only wife who faced persecutions by Quraish. She spent 3 years in Shib-i- Abi Talib during boycott of Banu Hashim. She comforted him when he got the first revelation and took him to her cousin Warqa bin Naufal for confirmation of Prophethood. She was always by his side. The year in which she died was called 'Am-u-Hazn', the "year of Sorrow". She bore four daughters and two sons, out of which only Hazrat Fatima (R.A) survived for long.

Black Stone Fixing (Hijra-e-Aswad)

When he was thirty five years old, need for rebuilding Kaaba appeared as the valley of Faran was filled with flood water and Kaaba was situated in the lower part. The problem arose when Black Stone (Hijr-e-Aswad) was to be placed. Each tribe wanted to place it. At this point, an old man Ibn-e- Rabiha gave the suggestion that whoever entered the Kaaba first in the morning would place it. Next morning, the Holy Prophet (S) was the first one to enter Kaaba and he was given the opportunity to decide. He called all tribal leaders and told them to bring the white sheet and place the stone in it. Then, they carried it unitedly to the exact location where Hazrat Muhammad (PBUH) placed it with his sacred hands. He saved the tribes from a great war and equality and unity was observed.

The Call (First Revelation) Prophethood

When the Holy Prophet (S) was near the age of 40, he used to meditate in the cave Hira for more than a week. He used to take milk, dates and oat meal, when they finished, he used to return and arranged for the next. He did not have financial worries because of Hazrat Khadija (RA). One night, 27th of Ramazan, while he was meditating, an angel, Hazrat Jibreel, dressed as a man in white appeared in front of him. He told him to Read but he said, **"I cannot read"**. Again he said, "Read" and he had the same reply, **"I cannot read"**. Then, the angel squeezed him hard and said, "Read" and he had the same reply, **"I cannot read"**. Then, the angel squeezed him hard and said,

"Read in the name of thy Lord, who created man with a clot of congealed blood Read! Your Lord is most Bountiful He, who taught the use of pen and taught man what he knew not".

After listening to the verses of Surah Al-Alaq, he recited them, he became frightened so he left the cave to return home but on the way, he observed the angel in white, covering the whole sky. He reached home and told Hazrat Khadija to give him the blanket, he was shivering, he laid down to take some rest and when he became a little better, he narrated the whole event to Hazrat Khadija (RA). She comforted him by saying that he was the truthful and honest, he was kind and caring, so Allah could not harm him. Then she took him to her cousin Warqa bin Noufal, the scholar of Bible and Torah, he confirmed his prophethood.

Importance of:**1. Hazrat Jibrael**

He was the arch or chief angel. He was the angel who brought messages to previous Prophets and the Holy Prophet(S). He brought the revelation of the Holy Quran for 23 long years which was a universal message for the whole universe. He took the Holy Prophet (S) for Mairaj. He gave the Prophet(S) glad tidings of being chosen as the seal of Prophets. (Khatam-un-Nabiyeen). He taught the Prophet(S), method of Prayers and later of Hajj (Pilgrimage).

2. Warqa bin Naufal

He was the cousin of Hazrat Khadija (RA). He was an old blind scholar of Torah and Gospel (Bible). He after listening to the whole event confirmed the Prophethood to the Holy Prophet(S). He also warned him that due to the tortures by the people of Makkah, he would have to leave his beloved city Makkah. He wished if he could accept religion Islam but he was so old that he could not survive for long.

The revelation marked the beginning of Holy Prophet(S) career as the last messenger of Allah. The religion Islam began with the concept of Tauheed (Oneness of Allah). Among the first believers were:

- a. Among Women - Wife of Hazrat Muhammad(S), Hazrat Khadija (R.A)
- b. Close Friend Hazrat Abu Bakr (R.A).
- c. Slave/adopted son, Zaid bin Harith (R.A).
- d. Child, Hazrat Ali (R.A), cousin of Prophet (S).
- e. Hazrat Usman bin Affan (R.A), Talha bin Ubaidullah (R.A), Zubair bin Awain (R.A), Abu Ubaida bin-Al Jarrah (R.A), Saad bin Abi Waqas (R.A), Abdur Rehman bin Auf, (R.A.) and Abdullah bin Masud (R.A.)

For three years, he preached the message secretly, then, a revelation came,

“And Warn your relatives”.

The Holy Prophet(S) invited his relatives and the tribe at a dinner. After dinner, he said,

“O, Quraish! By yourselves! I cannot save you from Allah if you disobey Him. O Bani Manaf! I cannot save you from Allah if you disobey Him. O Abbas! The son of Abdul Muttalib! I cannot save you from Allah if you disobey Him. O Safiyah (the aunt of Prophet(S) I cannot save you from Allah if you disobey Him. O Fatimah, the daughter of Muhammad (PBUH), Ask what you wish from my property, but I cannot save you from Allah if you disobey Him”.

“O sons of Abdul Muttalib! I know, no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next. Allah has ordered me to call you to Him,

so who of you will stand by me in this matter". No one responded to the message, except Ali (R.A), who said.

"I am the youngest of you, my feet may not be strong but, O Muhammad (PBUH)! I shall be your helper, whoever opposes you I shall fight him as a mortal enemy."

Another message came to make his message public. "Therefore, declare openly to them, what you are commanded and turn away from the pagans"!

Call at Safa

The Holy Prophet (S) called the people at Safa hills and asked them that if he told them that an army was passing behind the hill, would they believe him. They all replied. "They would", as they had never heard him telling a lie, but when the Prophet (S) invited them to the Oneness of Allah, and his Prophethood, they turned away, His uncle Abu Lahab condemned him and said,

"May you perish forever" Did you call us for this? Prophet(S) was shocked. Allah comforted him and informed him of the fearful punishment awaiting Abu Lahab.

"May the hand of Abu Lahab perish, doomed he is, his wealth and his properties shall not save him; he shall be thrown into a flaming fire of hell".

Persecutions on the Prophet (S).

When the Holy Prophet(S) started preaching Islam and the Oneness of Allah, the Quraish became his enemy. Abu Jahl called him a poet, magician and a soothsayer. He also called him a mad man. Abu Jahl called the Prophet(S) 'Abtar', having no male issue, because his sons died in infancy. One day, while the Prophet (S) was prostrating, he put a camel faeces (dirt) on his back that he could not sit, when Hazrat Fatima (RA) got the news, she came and cleared his back. Once a Quraishi, made a rope of a handkerchief and tried to strangulate his neck, he started choking. An old woman used to throw garbage on him when he passed by her house. Once she was ill, he took great care of her, Holy Prophet's behaviour impressed her so much that she accepted Islam. The wife of Abu Lahab used to strew thorny bushes in his way to injure him but he never showed any reaction. The Quraish were tired of the spread of Islam so they planned to offer him.

- a) Marriage to the fairest lady in the town
- b) A large sum of money
- c) Kingship of Makkah

If he would leave the spread of Islam. They talked to the chief Abu Talib, uncle of Holy Prophet (S), but Holy Prophet(S) answered, **"If you put the sun on my right hand and moon on the left to force me to renounce the religion, I will not leave until Allah will destroy me in this process".**

On hearing this, Abu Talib told him to do what ever he wanted and supported him fully.

The 'Quraish held a boycott of the Banu Hashim tribe and they were forced to spend 3 years in great sufferings without proper food. There was no trade link and marital links with other tribes when they stayed in a small gorge Shib-i-Abi Talib. Holy Prophet (PBUH) then faced sorrows for the death of Abu Talib and Hazrat Khadija (R.A). This year is called "Year of Sorrow or Amul-Hazn."

He went to Taif in the same year to spread Islam but Abu Jahl sent some scoundrels after him who threw stones at him and he was wounded badly but inspite of the injuries, he forgave the people of Taif. The daughters of the Prophet (PBUH) were also divorced as they became Muslims.

Persecutions on The Followers of The Prophet

As Islam grew rapidly, the followers were greatly tortured. Hazrat Bilal (R.A), who was the slave of Ummaya bin Khalaf used to call 'Ahad'. Allah is One. He was badly beaten, put in open desert under the scorching heat of the sun and a huge boulder was put on his chest. He was also dragged in streets of Makkah, Hazrat Abu Bakr (R.A) bought and freed him.

Ammar bin Yasir was badly beaten but he was saved, on the other hand his mother Sumaiya was killed by Abu Jahl, she was the first martyr of Islam. Yasir was later on killed.

Zinra, a Roman slave girl was beaten and made blind by her master. She was closed in a room, where the next day, due to belief in Allah, she got back her eyesight.

Suhaib Rumi, a scholar was beaten so badly that he became unconscious, he used to repeat the words what ever was told to him.

Khubab-bin-ul-Arat, a blacksmith was branded by his own tools, his body was burnt badly.

Hazrat Usman (RA) was tied in a mat by his uncle and locked in a room. It was burnt, his father saved him.

On the command of the Holy Prophet (S) some followers migrated to Abyssinia where they took, refuge in the palace of Negus (Egyptian king). Quraish sent a delegation with gifts which he returned, when he heard the recitation of Surah Al-Maryam by Hazrat Jaffar (RA). He answered, 'By God! this and the Bible are two lights of the same candle'. Hazrat Abu Bakr (RA) and Hazrat Talha (RA) were tied together.

The followers also stayed in Shib-i-Abi Talib in a boycott for three years with the Holy Prophet (S) in great sufferings.

Reaction of Muslims on Persecutions

The Holy Prophet(S) and his followers were steadfast in their religion. In spite of the hardships and great tortures, they did not leave patience. They showed great tolerance and forbearance, they faced great sufferings at the time of migration to Abyssinia and in the stay at Shib- I -Abi – Talib but did not lose hope. Their determination became firm and they did not leave their support to the Holy Prophet(S) and did not betray him to hand him over to his enemies.

Migration to Abyssinia

When the number of the Muslims increased, the enemies grew very angry, they were persecuting them, the Holy Prophet(S) allowed the Muslims to migrate to Abyssinia as the king there was a just man and he thought that the Muslims would be comfortable there.

The Muslims prepared for the journey, the first group of about 16 persons escaped and reached Abyssinia, followed by the second group of 83 men and 19 women, who left at night. This was the first step towards migration in Islam. The Makkans when got the news, they followed them. Two of their men, Amr bin al Aas and Abdullah bin Abi Rabi'ah were sent with gifts to the king. They said "Some foolish men had come to hide in your country, our leaders have sent us to your ruler to inform him (the king) about them, do advise him to give them up to us".

They also told the king that they had abandoned the religion and they had not even become Christians. The advisors wanted that they should be handed over to the Makkans but the King said,

"No! by God, I will not give them up, those who have asked my protection, settled in my country and chosen me rather than others, shall not be betrayed, I will summon them and ask them about what these two men have said. If the Muslims are as the delegates say I will give them up and send them back to their own people, but if the people of Makkah have lied, I will protect the Muslims".

The Muslims were called and when they entered, they did not kneel down as was the custom of Abyssinia.

One advisor asked why they did not kneel down, they said,

"We kneel down only to Allah".

Hazrat Jaffar bin Abu Talib who was the cousin of Hazrat Muhammad (S) and brother of Hazrat Ali (R.A) was chosen to speak, he said that they were among the ignorant, they worshipped idols, ate meat that had not been killed in the right way, they did not respect the rights of neighbours, they did terrible things of which they could not speak, when the Holy Prophet (S) came among them, he asked to worship one God, leave evil life, respect and help neighbors, honour the families, be truthful and

trustworthy and look after the orphans. He ordered to pray, give alms and fast, then the Muslims abandon all bad food and all bad things and follow what the Prophet (S) said, and therefore they became enemies.

The king was moved by these words.

He told them to recite some words from the Holy Quran about Jesus and Mary. Then Hazrat Jaffar (RA) recited the verses of Surah Al-Maryam.

When the King heard these, his eyes filled with tears, he then turned to the advisors and said,

“These words have come from God, there is very little to separate the Muslims from the Christians. What ever both Jesus and Muhammad(S) have brought comes from the same source, they are the lights of the same candle”.

The Muslims were given permission to stay in Abyssinia and preach Islam. The Makkans were returned back with their gifts. The Makkans were disappointed.

Why did Quraish pursue the Muslims in Abyssinia?

When Muslims migrated to Abyssinia, Quraish pursued them as they did not want Islam to prosper. They did not want Muslims to live in peace in Abyssinia. Migration was a threat to their economic and social security. They knew that if Negus provided them freedom to live there, it would support Prophet's (S) mission. They did not want that the slaves and poor shall get freedom under Islam. They therefore wanted to close the doors of freedom to them. The envoys sent with gifts tried their best on religious grounds to convince Negus to hand the Muslims over to them. They also did not want the outsider to think that the Quraish were no more capable of rule. They also feared that Muslims might grow in strength and add new allies and would become a great power against the Quraish.

Boycott of Muslims

In seventh year of Prophethood the boycott took pace. The Quraish did not want that Islam should prosper. They decided to punish Muslims through boycott. They wrote the ‘Sanction of Hashim and Banu Muttalib’. The nobles decided under the agreement they would not have trade with the tribes and there would be no marriage in their tribes. The document was hung in the Holy Kaaba. The tribes had to stay in a narrow gorge Shib-i-Abi Talib which belonged to Abu Talib, for three years, they spent the years in great sufferings. Many times they had to starve, the children used to cry. They spent days by eating leaves or leather pieces. After three years, some leaders decided to put an end to the boycott, they went to take the agreement from the wall of Kaaba. It was already eaten up by the termites. Only the name of Allah and Muhammad (S) was left. The agreement was dissolved and the tribes returned back to their usual worth. Muslims started preaching Islam to Quraish.

Year of Grief

In the 10th of year of Prophet hood, 620 AD, he faced two sad events, one after, another at first his uncle Abu Talib, his great support and chief of Quraish passed away later that year, Hazrat Khadija (RA) his beloved wife who spent about 25 years with him passed away leaving him alone with children. The Prophet(S) called this year “Aam – ul – Hazn’ meaning ‘Year of grief”.

Visit to Taif

The Holy Prophet (S) planned to preach Islam in some other area, he accompanied with his adopted son Zaid bin Harith and went to the city of Taif. He discussed with some nobles about Islam, but they refused to accept it. The children of Taif were ready to injure the Prophet (S). They started throwing stones at him. He took shelter in a Jew garden, he was bleeding badly that his shoes were filled with blood. Angel Jibrail came to him and said.

“If you say I would crush the people of Taif under the mountain”

He Said, ***‘I have forgiven them as they did not know what is right and what is wrong. I pray that they shall come to the straight path’.***

It was a difficult time in Taif for him.

Isra and Mairaj

It was the twenty seventh (27th) night of the Rajab month. Angels Jibrail woke the Holy Prophet (S) and took him to the door of the mosque where there was a white animal ‘Burraq’ (mixture of horse and donkey as mule). He mounted the animal and reached Masjid-ul-Aqsa in Jerusalem. There he was brought two jugs, one containing wine and the other, milk. He chose the milk and refused the wine. The angel said,

‘You have been rightly guided to the fitrah, the true nature of man and so will your people be, Muhammad, wine is forbidden to you’.

Then he went to the first Heaven where Hazrat Adam was sitting with a group of people laughing at one hand and on asking, he told him that they were rewarded Heaven. The group on the left was crying, they were rewarded Hell. Then on other skies, he met other Prophets as Musa, Isa, Ishaq, Lut, Dawood, Nuh, Ismail, Suleman, Yunus. Yousaf, Zakariya, Yahya etc. He then passed through the gates of Heaven and saw countless angels. Among them was the keeper of the Heaven, Rizwan. Then he came near to the Hell and met the angel, Malik, who never smiled, he stepped forward and showed the view of the Hell to the Holy Prophet (S). At last on the seventh Heaven he met Hazrat Ibrahim (A.S), he was then taken to Sidratul Muntaha near the Lote tree, angel Jibrail told him to move forward as no Prophet or angel was given permission to pass the area. A revelation was received to him on the articles of faith (Beliefs). He went forward and talked to Allah which was a Divine Light. He was gifted

50 times prayers in a day when he returned, Hazrat Musa told him to request Allah for reduction, first it was reduced to 10, then 5. Hazrat Musa again insisted for more reduction but the Holy Prophet (S) thought it shameful for him to ask it. He answered that his Ummah will perform 5 times prayers to get the reward of 50 prayers.

When he returned back the lock of his door was moving and his bed was warm. It all happened in some seconds as time would have stopped. He told the whole event to Hazrat Abu Bakr (S) who accepted each and everything without hesitation and was given the title 'Al' Siddiq'. The Honest.

The Pledges of Aqabah

In 620 AD, at the season of pilgrimage a group, of six people from Yathrib came to embrace Islam. They had heard that according to Jew scripture, that was the time when a Prophet was to appear in Arabia. These people accepted Islam and went back, they invited their fellow tribes to the new faith. Next year a group of 12 people came from Yathrib, contacted them at Al Aqabah, they took oath at the hands of the Prophet (S) that they accepted Tauheed. It was the first pledge of Aqabah.

In the following year, seventy three men and two women came from Yathrib and offered an oath of allegiance to the Prophet (S). They pledged to help and protect the Holy Prophet (S). They invited the Prophet to Yathrib. This was the second pledge of Aqabah.

Q. Why were the Qurasih against the Holy Prophet (S) and his followers?

1. Holy Prophet (S) preached Oneness of Allah. He stopped them to worship idols.
2. Qurasih thought that they were told not to follow their fore-fathers religion.
3. Islam is a religion of equality. Every one whether rich or poor is equal. Quraish were status-conscious people.
4. Quraish were indulged in many evils as theft, lie, adultery, black marketing etc. Islam forbids all.
5. Islam forbids usury but the business of Quraish was based on interest. Many Muslims stopped to take loan on interest.
6. The Quraish thought that a Prophet would be an angel, jinn, spirit or from a high status rich family but the Holy Prophets (S) was an orphan from a middle class high status family.
7. The strength of Muslims was increasing day by day and Quraish were losing their hold on the Muslims.
8. Abu Talib, who was the chief of Quraish tribe was the supporter of Prophet(S) and they could not harm him.

Q. Why did the Prophet (S) migrate to Yathrib (Medina)?

1. Due to persecutions, preaching of Islam became difficult.
2. After the death of Abu Talib, he lost support as he was the chief of Quraish.
3. The people of Yathrib who came for the pledges at Aqaba, invited the Prophet (S) to Yathrib.
4. Allah commanded him to leave Makkah as the leaders of Quraish had planned at Dar-un-Nadwa to execute him.
5. Migration to Abyssinia was successful, it gave the muslims a great confidence to have migration to Medina.

Event of Migration

The Holy Prophet (S) was commanded by Allah to migrate to Yathrib as his plot for murder was made by all the leaders of the tribes at Dar-un-Nadwa, eleven leaders of Quraish with Abu Jahal, surrounded the house of the Holy Prophet(S) at night and prepared themselves to carry out their plans. Hazrat Muhammad (S) and Hazrat Ali (RA) were inside. He told Hazrat Ali (RA) to be in the bed and join him after returning the belongings of the people he had. With Allah's protection, he came out of the house; cast a handful of dust at the dis-believers by reciting Surah Yasin and a dust storm spread. He, with Hazrat Abu Bakar (RA) moved to the cave of Saur. In the morning, the Quraish observed that Hazrat Ali (RA) was lying on the bed. They asked him but he denied. He, then reached Abu Bakar's (RA) house. He came with him without any hesitation.

Hazrat Muhammad(S) and Hazrat Abu Bakar(RA) when entered the cave Thaur, a spider made a cobweb at its mouth. A pigeon made a nest outside the cave and laid eggs in it. Hazrat Abu Bakar (RA) covered all holes with his shirt pieces, one hole was left, so he put his foot on it, Holy Prophet(S) was lying in his lap. A snake bit on his foot, a tear fell on Holy Prophet(S) forehead. He woke up and on knowing the condition, he applied his saliva on the foot and the pain and effect of the sting vanished. Hazrat Abu Bakar's son Abdullah used to bring news for him and daughter Asma used to bring food and milk for them. After three nights they had to leave. Makkans sent their spies who reached Saur but could not find him due to the cobweb and nest. A prize of 100 camels was announced to capture the Holy Prophet (S) and Hazrat Abu Bakar (R.A). Abdullah bin Uraqit who had been hired by Hazrat Abu Bakar (RA) as a guard reached the cave on the third day with two camels and they moved out. They started their journey in 622 AD to Quba. They travelled the whole night and then rested, took food and milk – Suraqa bin Malik came to know of him, he approached him but he could not do anything, his horse fell down, arrows scattered, he got up and remounted but due to the recitation of the Prophet(S), his horse's legs sank in the sand and he fell forward. He apologized from the Prophet and the Prophet's journey continued .On the way Buraidah bin al Hassan and eighty other people accepted Islam.

On the eighth day, they reached Quba. They stayed there, constructed the first mosque Masjid – Quba Hazrat Ali (RA) joined him. He performed Jumma prayer on the 4th day at Quba and then moved to

Yathrib. On entering Yathrib they were welcomed by everyone. Hazrat Hamza (R.A) saw the Prophet(S) and told the people of Yathrib, they played music and sung songs to welcome him. Everyone wanted that he should stay in their house, he said, he would stay where his camel would sit. The camel sat in an open land which belonged to two orphan brothers Sahal and Suhail, Hazrat Abu Bakar (RA) paid the amount of the land and it was decided to build the Mosque (Masjid -i- Nabwi) and two rooms for Holy Prophet(S), also some rooms for Ashab –e–Suffa. During that period he stayed in the house of Hazrat Abu Ayub Ansari. The year was announced the first year of Hijra with the migration.

Importance/Effect of Migration

The Muslims were saved from the persecutions of Quraish, they got freedom from the cruelties of pagans. The Islamic calendar started after the migration as 1st year of Hijra. Islam started to spread rapidly. The brotherhood pact 'Mawakhat' was made among Ansar and Muhajireen. The Jew signed the charter of Medina in which they were awarded freedom to practice their own religion. The Holy Prophet (S) established Islamic Common Wealth and he became the head of the state deciding matters. It was a historic event in the Islamic Era.

Life of The Holy Prophet(S) In Medina

HIJRAH 1 – (622 A-D)

The Islamic calendar started as Hijrah with the historic migration to Yathrib. The name of Yathrib was changed to Medina –tun-Nabi, later shortened to Medina.

The brotherhood pact 'Mawakhat' was established as the Muhajireen (Migrants) and Ansars (Locals) were made brothers to one another – they shared their houses and business.

Charter of Medina was signed between Muslims and Jews (Banu Qanuiqa, Banu Nazir, Banu Quraizah)

- Muslims and Jews would be allies; they would help one another whenever there is influence from outside.
- Muslims and Jews would respect one another.
- Both would share the expenses of the war,
- There would be no fight among the Muslims and the Jews.
- Holy Prophet (S) would be regarded as the leader of Medina.
- Both would enjoy the freedom of religion and practise tolerance.

Masjid –i– Nabwi was constructed. It was a simple square building, the walls were built of unbaked bricks, roof was made of mud, date palm of leaves and stones. The pillars were made of trunks of date palms. Few rooms as Suffas were made for those who did not have place to live. It was a place of

worship for Muslims. It was a meeting place, parliament house, military headquarter, a place of learning for Muslims.

Adhan was also made final. It was a call to come for prayers. Hazrat Muhammad (S) did not want ringing of bells to call for prayers. Hazrat Umar (RA) and Hazrat-Zubair had a dream for how call would be made, they recited the words which was named 'Azan'. Hazrat Bilal Habshi was selected as first Muezan-i-Islam who gave the call to prayers.

SECOND YEAR OF HIJRAH (623 AD)

Qiblah was changed from Jerusalem to the Holy Kaabah at Makkah. Jihad was permitted for Muslims to fight for the cause of Islam with the enemies.

BATTLE OF BADR (2 A.H)

Causes

The Holy Prophet (S) was the ruler of Medina but the growing power of the Muslims aroused the jealousy and enmity of Quraish who wanted to harm the Muslims. They were seeking an opportunity for punishing the Madinites for giving shelter to the Prophet(S). They also could not tolerate the supremacy of the Holy Prophet(S) they joined with the group of hypocrites under the leadership of Abdullah bin Ubay. The Jews also began to conspire with the Quraish in order to check the growing power of the Prophet(S).

The Quraish often used to plunder in the outskirts of Madina. The Holy Prophet (S) sent a party consisting of nine men under Abdullah bin Jahsh to keep an eye on the movement of the enemy. The party suddenly rushed upon the caravan of the Quraish at Nakhla near Makkah and in a skirmish killed Amr bin Hazrami, the leader of the Quraish. It was the worse enmity between the two at that time, a rumour spread that the caravan of Abu Sufyan was attacked by the Muslims when the former was returning from Syria. At this, the Quraish under the leadership of Abu Jahl sent a vast army of 1000 men to attack Madinah. When the Prophet came to know about this movement, He called a council of war in Masjid-i-Nabwi and decided to fight the Quraish.

EVENTS

The caravan of Abu Sufyan safely passed from Syria and he sent the message to Abu Jahl for retreat, but he wanted to fight the Muslims. So in second Hijrah, Muslims army 313 men advanced towards Badr and they reached first because the Quraish had to join with Abu Sufyan's caravan. The Holy Prophet (S) selected the site and settled. It was a good area, as the rising sun would not shine in the eyes of the Muslims. They had the provision of water and they dug several pits to store water to make it readily available to the Muslims then, at night, the Holy Prophet(S) prayed to Allah.

“O Allah! If this small band of men perish, there will be no one alive to worship you and your faith will be destroyed forever”

Allah Says,

“Indeed there was a sign for you when the two armies met, one army fighting in the way of Allah and the other disbelieving, whom they saw as twice their number and Allah strengthens”.

Early in the morning in 623 A.D, the Holy Prophet (S) arranged his small army in lines, then he gave some important instructions:-

“Do not move to break your lines but stay on. Do not commence fighting until I order, discharge your arrows only when the target is within reach when the enemy approaches begin to throw stones with your hands and if he’s nearer, then fight hand to hand”.

According to the Arabs custom, three leaders of the Quraish, Shaiba, Utba and Walid came forwarded. From Muslim side Hazrat Bilal, Muawya bin Harith and Abdullah bin Rawaha, stepped forward but Qurashites refused to fight them saying that they wanted to fight with their kinsmen. Then the Holy Prophet (S) sent Ubadah Bin Harith, Hazrat Hamza and Hazrat Ali (RA). The three Muslim leaders killed the three Quraishite leaders. Fierce battle started. Abu Jahl was killed by Hazrat Hamza (RA). 70 Qurashites were killed, 70 were taken as prisoners. Muslims only lost 14, 6 were Muhajireen and 8 were Ansars.

Effects:

This was the first battle fought between Muslims and Makkans. The victory of Battle of Badr encouraged the Muslims, their faith also strengthened. Many tribes in the suburbs of Medina accepted Islam. One of the Jew tribe, Qanuqa broke the treaty of Medina. They were expelled from Medina. Many courageous leaders of Quraish as Utba, Shaiba, Abu Jahal and Walid were killed, the Quraish were very angry. Muslims gained great power in Arabia. The Muslims treated the prisoners as, the ones who paid the ransom were released, those who knew reading and writing taught 10 children for a specific period to gain freedom. The others who had no education or money were sent to well to do Muslim families who took great care of them. Later, they accepted Islam. Many miracles by Allah were observed during the battle. The hypocrites under Abdullah bin Ubay became careful. The day of Badr is called Yaum-i-Furqan and “Fatah”.

BATTLE OF UHAD (3 AH) 624 AD

Causes

Many of the causes of Uhad were the same as of Badr.

The Quraish were extremely angry on the defeat in Badr. They wanted to take revenge from the Muslims. They had lost their respect which they wanted to regain. Some Makkans like Abu Sufyan had vowed that they would not take a bath or eat dinnar until they had taken revenge from the Muslims. The hypocrites and the Jews again invited the Quraish to attack the Muslims. The Business community of

Makkah set aside a good amount of their income for next battle. The Quraish had constant threat to the trade caravans of Makkah from the people of Madina. The Quraish wanted to take revenge of the killing of their great leaders. Hinda, the daughter of Abu Jahl wanted to take revenge of her two brothers and father.

Events:

The Muslims were a thousand in number when they started to move out to fight 3000 Makkans at Uhud who were pitched warriors including 700 armoured soldiers and 200 horses. They had 2000 camels and fifteen women who went with them, their General was Abu Sufyan while the cavalry command was under Khalid Bin Waleed who was assisted by Iqramah bin Abu Jahl.

The Holy Prophet(S) held a meeting with his companions to decide for the battle to be fought inside or outside Madina. The Holy Prophet(S) suggested that they should defend Madinah remaining in the city. He wanted to save the Muslims from the risk of an open war. The head of the hypocrites, Abdullah bin Ubbay supported the Holy Prophet(S) suggestion but the majority of the companions of the Prophet(S) decided to fight outside Madina as it would be considered cowardice upon their side.

The next morning army of Hazrat Muhammad(S) reached the sandy plain beneath the peaks of Uhud, he marched into the curve of Mount Uhud and took his position, making the inner opening as his camp. He appointed a batch of 50 archers to take up their positions on the Ainain Hill. These, in co-ordination with the small cavalry under Hazrat Zubair were entrusted with the task of protecting the passage between Uhud and Ainain from being penetrated by the enemy from behind the main Muslim army. The Holy Prophet(S) ordered the archers not to leave their posts until further order. The Holy Prophet(S) divided his army into three battalions. His army consisted of 1000 fighters including 100 armoured men but no horses.

When the Muslim army was very close to the Makkan army, Abdullah bin Ubbay the hypocrite rebelled against the Holy Prophet(S) and separated his 300 men claiming that his opinion about fighting inside Madina was not accepted as he found no reason to fight against the Makkans. So he betrayed the Muslim army and his hypocrisy was revealed. When the Muslim and Makkan army were face to face, the Muslims fought bravely and the condition of Makkan army worsened. The Muslims were gaining victory after victory. The Makkans started to flee. The Muslims were collecting the booty and in the mean time, the archers on the Uhud mountain started to leave their posts. The ready eye of Khalid saw the chance and attacked the Muslim army from the rear. Many Muslims were killed, Wahshi the slave of Hinda killed Hazrat Hamza. Holy Prophet(S) was sad on the news. He tried to bring the Muslims back, just at that moment, Ubay bin Abi Waqas threw stones at him and injured his tooth and lower lip. Two Makkans injured his forehead and shoulder. He fell unconsciously in a pit, Hazrat Ali (RA) helped him out. A lock of hair fell down while seven companions were martyred while saving him. The battle was intense. There was a rumour that the Holy Prophet(S) was martyred but Kaab bin Malik recognized him

and shouted that he was alright. At that time, the Holy Prophet(S) stood on the hill top and called the Muslims together and they went back to Madina.

Hinda got the chance to mutilate the body parts of Hazrat Hamza, Abu Sufyan threatened the Muslims that he would attack them the next year to destroy the emerging Muslim state of Madinah.

Results

A total of the 74 Muslims were martyred and 20 Makkans were killed. Muslims lost the battle. It had a negative effect on the relations with the neighbouring tribes. Many tribes broke their treaties with the Muslims as they took their defeat as their weakness. Some of the tribes became treacherous like Banu Salim who invited 70 missionaries to preach Islam among them and then killed them. The Holy Prophet (S) led many campaigns to bring those tribes to submission. The Muslims got a moral lesson that they would not be able to get victory unless they followed the command of the Holy Prophet(S). It was clear to the Muslims that greed of wealth would lead them to destruction. One of the tribes of the Jews, Banu Nazir, openly broke the treaty of Madinah and became the Muslim enemies. They even tried to kill the Prophet(S). They were expelled from Medina, they therefore settled in Khyber and Syria.

BATTLE OF TRENCH(AHZAB or DITCH) 626 A.D (5.A.H)

Causes:

After the battle of Uhud, Abu Sufyan threatened the Muslims and the Prophet (S) that he would attack Madina next year to crush the power of the Muslims. According to the challenge, the Prophet (S) took 1500 men the next year, and went to Badr and waited for the Quraish for eight days.

The growing power and the influence of the Muslims frightened the Quraish and threatened their trade. The loss of the Muslims at Uhud also encouraged the Quraish to attack Madina. The role of the Jews was an important factor which led to the war because they not only invited the Makkans to attack Madina but also instigated other tribes to fight against the Muslims.

Banu Ghatafan and Banu Nazir played a negative role and supported the Makkans against the Muslims.

Events

Twenty chiefs of Jews with some important personalities of Banu Nazir went to Makkah to negotiate an alliance with the Quraish. They became successful in provoking the Ghatafan tribe also against the Prophet (S). All the Jews, their allies and the Makkans combined an army of 10,000 armed men equipped and trained started towards Madina to uproot Islam. When the Prophet (S) was informed, he collected 3000 men but the Jewish tribes of Banu Quraiza and some other hypocrites remained in opposition to the Muslims. The Holy Prophet (S) held a council which agreed on the proposal of Hazrat Salman Farsi to dig trenches to defend Madina. He and the Muslims completed the work in a week's

time in the northern part of Madina. It was the most risky and exposed area. The opposition party arrived and settled on the other side of the trench finding no way to approach the Muslims. They were hopeless against the superior planning of Prophet(S) of Allah.

Consequently, they decided to lay siege to Madina. There were small fights in the Trench as the Muslims did not give any chance to the Quraish. Abu Sufyan sought alliance with the Tribes of the Jews as Banu Quraiza promised to help Quraish by fighting from inside Medina. Abu Sufyan was in a hurry and wanted to attack Medina but a Jew leader refused to fight. The Prophet (S) succeeded in winning over most of the Ghatafan tribe who made compromise with the Holy Prophet (S). Fifteen days passed and Makkans and their allies faced shortage of food and fodder for animals. The harsh climate provided help to Muslims and stormy winds started to blow. Their animals started to die and finally one night strong wind blew which overturned all the camps and forced them to retreat. The next day none of the enemies were seen. The Muslims won the war, the pride of the Quraish ended. The Holy Prophet (S) was informed by Allah that this would be the last attack by the Makkans.

Results

It proved a turning point in the history of Islam. The prestige of Quraish was lost. The success of the Muslims improved the position of the Holy Prophet(S) who successfully defended Madina from the attacks of the enemy. The people of Medina recognized the Holy Prophet(S) as the absolute Ruler of the city. The neighbouring tribes became the allies of the Muslims and Islam began to spread rapidly. Banu Quraiza who joined the Makkans were punished. Their own leader Saad Bin Maaz was appointed as the arbitrator of their fate. He decided according to their Book, 400 men were put to death. Women and children were sold as slaves and the rest were expelled who later settled in Syria and Khyber.

RELATION OF THE HOLY PROPHET (S) WITH THE JEWS FROM 622 TO 632 AD

When the Holy Prophet(S) came to Medina, he signed a charter with the Jews in which they were granted civil and religious right. They decided not to fight one another. The Jews gave assurance that they would work as their allies and would not harm them. The tribes which allied were Banu Qaniqua, Banu Nadir and Banu Quraizah. The Jews, before Prophet(S) arrival thought that the Prophet(S) would be from their religion but the rising power of Islam was a threat to their commercial and economic prosperity. During the time of the Battle of Badr, they did not help the Muslims according to their charter and their leader Kaab openly propagated against the Muslims. He maintained a secret communication with Abu Sufyan. He even tried to murder the Holy Prophet(S). Banu Qaniqua was the first tribe to break the treaty and they fought against the Muslims in the Battle of Badr and Uhud. They also insulted a Muslim woman who went to a goldsmith's shop to buy some ornaments but no bloodshed was caused due to the patience of the Muslims. Attempts were made by the Prophet(S) to bring the Jews to the terms but it was all in vain. Thereupon, a siege was enforced against the Banu Qunaiqa. The result was expulsion of the Jews from Madina. In 3 AH, Kaab, the leader of the Jews was executed for his activities against Medina and the Muslims. In 4 AH, Banu Nazir plotted to murder the Holy Prophet(S).

as they were expelled from Madina for being against the Muslims in the Battle of Uhad and helping the hypocrites. Those who were in Madina were plotting against the Muslims so the Holy Prophet(S) sent Hazrat Muhammad bin Musailma, a leader of Aus tribe with an ultimatum that they were to leave Medina within 10 days.

The Jews rejected these terms and shut themselves up in their strong hold. At this ,the Holy Prophet (S); led an army against them and laid siege to their fort. After a siege of two weeks, they were banished from Medina.

Banu Quraizah was the third and the last clan of the Jews who did not help the Muslims during Battle of Badr. After that they promised and guaranteed to help the Muslim so they were banished but later on they joined Quraish against the Muslims during the battle of Trench, they revolted inside the city against Muslims, caused murder and bloodshed, endangering the safety of the city. But the Muslims brought the situation under control. After the battle when the Holy Prophet (S) besieged their settlements, they surrendered. Later on, their own leader, Saad bin Maaz became the arbitrator giving them the punishment. The young ones were executed. Women and children were taken as slaves and the old were exiled to Syria. Most of the Jews who were expelled from Madina, took shelter at Khyber. There the Jews began to plot in co-operation with the Bedouin tribes to invade Medina. They looted some Muslims caravans, murdered some Muslims and plundered their houses and properties, even near, the surrounding villages of Madina. In 7 AH, the fortress of Khyber was besieged and captured by the Muslims. The inhabitants of the place were allowed to live there as before, if they contributed a share of their produces to the central government. Once again, the Jews plotted to murder the Muslims but only one culprit was caught and condemned.

CHARTER OF CHRISTIANS (6 AH) 627 AD

IN 6 AH, the Holy Prophet(S) granted a charter to the Christians which was a monument of tolerance. The major points were that they were not to be unfairly taxed, no bishop was to be expelled from his monastery, no pilgrim was to be detained from the performance of pilgrimage, no Christian churches were to be pulled down for the building of mosques. Christian women married to the Muslims were to enjoy their own religion. In case of repair of churches, the Muslims are to help the Christians.

TREATY OF HUDAIBIYA 6 AH 628 AD

In 628 AD, Prophet Muhammad(S) departed from Medina for Umrah as he saw a dream that he was performing pilgrimage in the Holy Kaaba. He accompanied fourteen hundred followers, all of them shared the natural desire to perform the religious ritual. When the news reached the ears of Quraish, they started making preparations of opposing the Muslims. Prophet Muhammad(S) sent Khirash bin Ummayah to deliver the Muslims intentions to the Quraish. However, he was detained and Prophet(S) then dispatched Hazrat Usman bin Affan. Accordingly, accompanied by ten companions he entered Makkah carrying with him a letter of the Prophet (S). He was to meet Abu Sufyan and other leaders / chiefs of Makkah to inform them that Muslims have not come to fight, but unfortunately, he was

detained by the Quraish. A rumour erupted in the Muslims camp that he had been murdered. Thus, Prophet Muhammad(S) asked his companions to take a pledge on his hands that they would sacrifice their lives for the cause of Islam. Unequipped with arms as they were, the pledge undertaken showed the intensity of the Muslims love for Allah and his Prophet(S). A pledge was taken on behalf of Hazrat Usman. It was referred to as Bait-e-Rizwan.

The Holy Quran says,

“Allah was well pleased with the believers when they were swearing allegiance to you under the tree. He knew what was in their hearts therefore. He sent down tranquility upon them and rewarded them with a victory near at hand, -----“

The Quraish dispatched a messenger to conclude a truce which came to be known as “Treaty of Al Hudaibiya”.

- Muslims should return this year and would come to perform Umrah the next year.
- They would stay in Makkah for three years.
- The Arab tribes would be free to enter into an alliance with either party.
- Muslims were to come without arms except a sword in the scabbard when they return to Makkah the following year.
- If any person would come from Makkah to the Medina, he would be returned back even if he was a Muslim.
- If a Muslim would go to Makkah, he would not be allowed to return.
- There would be no war for ten years.

The Holy Prophet (S) accepted the treaty in spite of the harsh terms.

IMPORTANCE OF TREATY OF HUDABIYAH

The Muslims were allowed to perform Umrah in the next year. The Muslims got peace from the side of Quraish. This helped them to preach Islam easily in Arabia. The weaknesses of the Quraish were clear when they stopped the Muslims to bring the weapons. Many of the tribes which joined the treaty got a chance to know about Islam. The Muslims who fled from Makkah after accepting Islam were sent back from Madina to Makkah. They moved towards Syria, settled and created problems for the Makkan trade. Two great Muslim Generals, Khalid Bin Waleed and Amr Bin Aas accepted Islam. The treaty was a great victory for Islam. The terms in the treaty showed the greatness of the Holy Prophet(S) and the superiority of his cause. Though, the treaty seemed outwardly humiliating on the part of the Muslims but it gave great advantages to them. His political status as an independent power was acknowledged by the treaty. Moreover ten years truce gave time and opportunity for Islam to expand and force its claims upon the conviction of the Quraish. They became politically and spiritually strong. Allah considered the treaty as a great victory because in two years, the number of Muslims reached 12000 and the Muslims got an opportunity to visit their homeland Makkah.

INVITATION TO ISLAM BY THE HOLY PROPHET (S)

The Holy Prophet(S) dispatched messengers to different countries to deliver the invitation of Islam:-

LETTER TO EMPEROR HERACLIUS

He was impressed by the letter and called Abu Sufyan who was there at that time and interrogated about the Holy Prophet(S). When he revealed the qualities of the Prophet(S), he greatly respected him but did not accept Islam due to the fear of losing his throne.

LETTER TO THE PERSIAN EMPEROR KHUSRO PERVAIZ

He mistreated the letter by tearing it into pieces. He could not bear the name of Allah and the Prophet(S) on the top. However, soon after the incident he was murdered by his own son as prophesied by Prophet Muhammad(S) before hand.

LETTER TO ABYSSINIAN EMPEROR

Negus embraced Islam happily since he was well aware of the truth of Prophethood. He was the one who had granted assylum to early Muslims when they migrated to his land to seek refuge from the persecutions of the Quraish.

LETTER TO THE CHIEF OF OMAN

He accepted the invitation of the Prophet(S) and embraced Islam.

KHYBER EXPEDITION (6 AH)

Jews at Khyber had been active since a long time conspiring against Islam and the Muslims of Madina. Since they posed a constant danger to Medina, the Holy Prophet(S) decided to attack Khyber.

The Holy Prophet(S) led an army of 1600 men towards the Jewish settlements at Khyber. Upon receiving the news, the Jews fortified themselves in their strong fortresses which the Muslims then besieged for twenty days. They continued to hurl stones and launch arrows at the Muslims. However, the fortresses were conquered one after the other, but the last one, Qamus was conquered with great difficulty. When one morning the Holy Prophet(S) called Hazrat Ali (RA) and handing him the sword he prayed for his victory. Later, he fought with Marhab and killed him with one blow. There he was given the title of Asadullah, the Lion of God. Many of the Jews surrendered and promised to pay the Jizya and Ushr to the Muslim government and then the siege was conducted.

The Muslims performed Umrah in 7 AH without facing any resistance from the Makkans.

BATTLE OF MUTAH (629 AD, 7 AH)

The Muslims envoy to Basra namely Haris bin Umair was killed by an Arab Chief Shurabil at Mutah – Shurabil came under the Byzantine emperor so the Prophet (S) decided to punish the murderer and an

army of 3000 Muslims was assembled. During the battle, the troops were commanded at first by Zaid bin Harris, then Jafar bin Abu Talib and Abdullah bin Rawaha who were martyred one by one.

The outstanding bravery of Khalid Bin Waleed scared the enemy forces away and the muslims became victorious.

CONQUEST OF MAKKAH (8 AH) (630 AD)

The allies of Quraish, Banu Bakr killed some men of the allies of Muslims from Banu Khuza. There should be no bloodshed according to the treaty of Hudaibiya. The case was taken to the Holy Prophet(S), he gave three proposals.

1. The Banu Bakr must pay the blood money.
2. The Quraish should break the alliance with Banu Bakr.
3. The Quraish must dissolve the treaty.

The Quraish accepted the third option.

The Holy Prophet(S) prepared an army of ten thousand men and moved towards Makkah. At a distance of eight miles from Makkah, the Muslim forces encamped at a place Mar-ul-Zahrah. He asked the companions to light up fires in front of their camps. Abu Sufyan when came on the survey of the outskirts of Makkah, he was caught and brought to the Prophet(S). He accepted Islam. The Holy Prophet(S) declared his House 'Al Amen', a place of peace, whoever entered his house would be safe. The Muslim army was divided into four groups. They entered Makkah. The Prophet(S) ordered them not to fight if they are not attacked. Abu Sufyan told the Quraish that Muslims were a large army and they could not resist them. All the groups entered easily but there was a skirmish with Khalid Bin Waleed's troop. When Muslims entered Makkah, Holy Prophet(S) cleared the Kaaba from 360 idols. Hazrat Bilal Habshi (RA) was told to call Azaan. The Zuhur prayer was performed, the Holy Prophet (S) recited.

“And declare, the Truth has come and falsehood has vanished: for falsehood is a thing that must by its nature vanish. The Quraish had surrendered. They gathered and cried out”.

“We say and believe, it will be good, you are a noble brother and son of a noble brother”.

Prophet(S) answered.

“There is no blame on you, Go, you are all free”.

The Prophet(S) extended a general amnesty to the Makkans. Even the bitterest enemies of Islam were forgiven, with the exception of less than nine people who were too heinous that they could not be forgiven.

The conquest of Makkah was done so peacefully that it has no parallel in history.

Importance of Conquest of Makkah

The enemies of the Prophet(S) had become his most trusted and faithful allies. The successful conquest established the word 'Allah' in Makkah. The purification of the Holy Kaabah once again established the fact that the House of Allah must be devoted for His worship and be kept pure from all impurities.

The acceptance of Islam by the Quraish strengthened the political situations. Makkah became accessible to the Muslims for pilgrimage. The conquest of Makkah paved the path for general spread of Islam throughout Arabian Peninsula.

Many Arab Tribes entered the fold of Islam as they were convinced by its teachings. The forgiveness by the Prophet had created a favourable impression in the minds of Arabs.

Battle of Hunain 8 (AH)

The Saqif tribe when came to know about the conquest of Makkah by Muslims they wanted to fight against them as they could not tolerate that Kaaba was conquered by muslims. The news of their army came to the Prophet(S), he then raised an army of twelve thousand men and set out to meet the enemy. The enemy attacked the Muslim army by showering arrows which was unexpected for them, many Muslims therefore fled in panic.

The Holy Quran Says,

“Allah has indeed helped you in many battlefields and on the day of Hunain when your greater number had rejoiced you. But it did not help you in the least. The earth vast as it is straightened for you. Then you turned back retreating”.

“Allah then sent down help of angels. It is in the Quran”.

“Then, Allah sent down His tranquility upon His Messenger and on the believers. He sent down armies you did not see. He punished the disbelievers. Such is the reward to disbelievers”.

The Muslims won the battle and captured a vast booty comprising 6000 prisoners and a large number of camels, sheep and silver. Among those prisoners, the foster sister of the Holy Prophet (S) Shayma bint-e- Halima Sadia was brought. She was first treated roughly. When the Prophet(S) recognized her, he spread out his cloak for her to sit on and treated her courteously. She accepted Islam and while learning, she was given three slaves and some sheep. The defeat of Saqif (Hawazin) tribe convinced many other nomadic tribes to accept the supremacy of Islam.

Seige of Taif(8 AH)

With the victory at Hunain, Muslims gained great confidence, they moved towards Taif which was a fortified city with proper water and other supplies. Banu Thaqif under the command of Malik bin Auf went to Taif and fortified there. The Muslim army of one thousand men under the command of Khalid bin Waleed reached Taif and laid siege for 10 to 20 days. The enemy threw stones and shot arrows that many Muslims were wounded and many were martyred. Muslims then camped at a higher place, the Holy Prophet (S) set up a catapult and shelled stones at the forts. A gap was made and Muslims entered under the shelter of water tanks made of wood. The enemy poured molten hot iron which severely injured them. The Holy Prophet (S) ordered to cut the line of enemy and further burn it. The enemy there asked for mercy. Allah's Messenger announced.

"Who ever descends from the fort would be freed".

Many surrendered and were treated mercifully.

The siege lasted for 20 days. The enemy had food supplies in the forts for a year but Muslims were being martyred in a large number therefore the siege was raised but Taif embraced Islam in the 9th year of Hijra.

After the return from Taif the Prophet (S) distributed the booty gathered from Hunain, but a deputation from Hunain came and asked for the restoration of their women and children. The Prophet (S) freed those who came in his share and appealed others to do the same. The Muslims therefore, freed all women and children. This generous treatment forced the Hawazin tribe to accept Islam.

Tabuk Expedition (9 AH)

The Byzantines and Ghassanids were prepared to fight the Muslims growing power. They had planned to crush Medina. The Holy Prophet(S) announced to gather and gave a speech to encourage the Muslims because the journey through desert and shortage of food supplies had weakened many. The Holy Prophet(S) also asked for help of cash and kind: Hazrat Abu Bakr (RA) his closest companion brought all from his house and when he was asked he answered.

"I have left the name of Allah and Muhammad (S) in my house".

On the other hand, Hazrat Umar Farooq (RA) brought half of his household things. Hazrat Usman (RA) who is regarded as the most generous 'Ghani'.

Holy Prophet(S) along with 30,000 men proceeded. The Ghassanids and Byzantines had planned to crush Medina. On reaching the battle field of Tabuk, the Byzantines and Ghassanids were terrified at the approach of the Muslim army. They did not dare to come out to fight. Their army scattered in their own land. Muslims gained great political advantage which they might have got had they been forced to

fight. Later, Prophet(S) wrote a protection guarantee letter to the leaders Yanah bin Rawbah, Jarba and Adruh people. The tribes who had been the allies of Byzantine before, were now the supporters of the Muslims and the Islamic state was extended to the borders of Byzantine. Consequently, the Muslim army returned to Madina victorious.

THE FAREWELL PILGRIMAGE (10 A.H)

During the last decade of Zil Qaadah, 10 A.H, the Holy Prophet directed Muslims to accompany Him for Hajj. They wore their Ehrams in Zul-Haleefah, prescribed Miqat for Madinah. Then they read Talbiyyah.

On the morning of 4 Zil Hajj, the sacred Hajj caravan reached the Holy Prophet (S) proceeded to Mina. He pitched his tent in Arafat plain. Next day, he headed for Arafat Mount.

On 9th Zil Hajj the Holy Prophet (PBUH) delivered his historic sermon at Arafat while sitting on his she – camel.

His historic sermon is:-

1. Adherence to Quran and Sunnah which he was leaving behind as sources for guidance.
2. He was the last Prophet(S) and last Apostle of Allah. Islam had been finalized as the last living faith of humanity.
3. All basic principles and procedures of Islam were to be fully respected and implemented by every one.
4. He had trampled underneath his feet everything of the period of ignorance.
5. Muslims were not to go astray and commit any injustice to anyone.
6. All actions of all people were to be accounted for by Almighty Allah.
7. People's lives, honour and property were to be respected and considered as sacred,
8. All retaliatory conflicts and vengeful killings of the ignorance period were prohibited.
9. All Muslims were to remain mutually knit and united into the eternal bonds of brotherhood and fellow beings feelings.
10. All females were to be treated jointly in all spheres of life. All rights of the husband and wife were to be respected.
11. Proper, just and humane treatment to all servants and subordinates was indispensable.
12. Every Muslim was to stay true to his trust.
13. All types of usury or interest was abolished with immediate effect.

The Holy Prophet(S) (PBUH) then explained fundamental concepts and procedures of Islam e.g:-

- a. Obedience to Allah and His Apostle.
- b. Gravity of fornication.
- c. Repayment of debts and loans.
- d. Return of temporarily borrowed articles to their rightful owners.
- e. Master – servant relations.
- f. Wife's share in her husband's wealth.
- g. Responsibility of guarantor.

After the completion of the sermon, the Holy Prophet (PBUH) asked the people: "Have I conveyed you Allah's message"? Loud voice went up in the air on all sides "certainly, certainly." Holy Prophet(S) looked towards the Heavens and said,

"O Allah! bear witness that I have fulfilled my mission".

He then offered noon and afternoon prayers. Then performed the remaining Hajj rites. At Arafat, the following part of the third verse of surah Al Maidah was revealed.

"This day, I have perfected your faith for you, have completed My bounties for you and, Have approved Islam as the Faith for you"

Holy Prophet(S) hastily conveyed that, they then moved to Muzdalifah where he stayed for one night. After the Morning Prayer, he left for the Jamarah. On 11th and 12th Zil Hajj, he performed Rami (stone throwing at the devil) at all the three Jamarahs returning each time to his tent at the Mina valley.

He then sacrificed 63 camels for his life years and rest 37 were sacrificed by Hazrat Ali. Finally, he got his hair cut. After all the rites, they took off their Ihrams and wore usual working dresses.

Significance

It was the first and final Hajj of the final Prophet (S) it has been awarded with four names:-

- a. Farewell Pilgrimage: It is known as Hajj-ut-ul – Widda.
- b. Pilgrimage of Islam: It is known as Hajj-at-ul-Islam. Finalization of Islamic faith.
- c. Pilgrimage of proclamation.

It is known as Hajj-at-ul Wada because Holy Prophet preached all that. Allah had directed him to convey to people.

- d. Greatest Pilgrimage: It is known as Hajj-i-Akbar. It was enjoyed by Muslims because they were blessed with the company of Holy Prophet (S).

It is also important because the Arafat Sermon was delivered by the Holy Prophet (S) each word of the address is an eye opener which serves as a light house for various significant aspects of life. Completion of Islam also took place during this event. Holy Prophet (S) also declared the completion of his noble mission on earth.

THE LAST DAYS OF THE HOLY PROPHET (S)

The Holy Prophet(S) felt physical pain and on 29 Safar 11, A.H, he was not well. His duration of illness stretched to about a fortnight. He kept visiting, Masjid-i-Nabwi for prayers. He had high fever, five days earlier his demise. He looked extremely weak and exhausted.

On last day, he raised the curtain of his room to have a glimpse of Masjid-i-Nabwi. The congregational prayer was in progress. He became fresh and smiled as the day dawned, he had sent for his darling daughter, Hazrat Fatima. He whispered something into her ear. She started crying, then he whispered again she smiled. First whisper said, "I am soon leaving this mortal world". The second whisper said, "From amongst my family, you shall be the first to enter the paradise". On the same day, Hazrat Fatima received happy news of being the leader of the world women folk".

He was becoming weak. Fever was becoming high. He dipped his fingers in water to rub his face with wet hand. He then called for his beloved grandsons and kissed them. His will was that his both grandsons be accorded due regard and respect. He then called Hazrat Ali (RA) and showered affections. His last commandments were to offer prayers punctually and take due care of servants and subordinates.

He then brushed his teeth with a miswak. Towards afternoon, a heavy breathing sound began to be heard discharging from his chest. The words heard were. "My Lord is the Great companion" and finally he breathed his last on 12th Rabi-ul-Awwal. 11 A.H.

THE SEAL OF PROPHETS

Hazrat Muhammad (S) was the last and the leader of the long line of Prophets and apostles of Allah. It is essential for a Muslim to understand and believe in the doctrine of finality of Prophethood. A Muslim must believe in the unique office and title of the Holy Prophet(S) as the seal of the Prophets "Khatam-un-Nabiyeen".

Holy Prophet(S) said, ***"I have been sent for all humanity and I am the last of all the Prophets"***

The message and revelations of all previous prophets were limited for specific people, nations, periods and times, areas and territories.

The case of Prophet Muhammad(S) however is quite different because:

1. His message is universal, eternal and final. It is not all confined to limited people, places and periods.
2. The Revelations of the Holy Quran have been finalized;
3. The Islamic Faith has been perfected.

Hence there is no need of any more Prophets after Hazrat Muhammad(S) nor of any revealed books after the Holy Quran, nor any other religion after Islam. All these facts get summarized in the belief in the doctrine of the Finality of Prophethood (Khatim-un-Nabiyyin). This belief is extremely essential for all the Muslims.

Past Paper Questions references.

- Q1. (a) Describe two events from the life of Prophet (S) that illustrate the way he treated non-muslims. (10)
 (b) How can these examples help Muslims today in their relationship with non-Muslims? (4) (2009 O/N/P1)
- Q2. (a) Describe two events from the life of Prophet (S) that illustrate the way he treated non-muslims. (10) (2009 O/N/P1)
 (b) How can these examples help Muslims today in their relationships with non-muslims?
- Q3. (a) Describe the events of two of the battles fought by the Prophet (S) while he was leader of the community at Madina. (10)
 (b) How does his conduct in one of these battles provide a model to Muslims today when they face difficulties? (2009 M/J/P1)
- Q4. (a) Write an account of the first migration of the Muslims to Abyssiniya. (10)
 (b) Why did the people of Makkah pursue these Muslims? (2009 M/J/P1)
- Q5. (a) Write about the life of Prophet (S) up until the first revelation. (10)
 (b) Why was his relationship with his wife Khadija important? (2010 M/J/P1)
- Q6. (a) Describe the events relating to Prophet (S) experiences in caves. (10)
 (b) Explain the significance of one of these experiences for the development of Islam. (4) (2010 M/J/P1)
- Q7. (a) Describe the main difficulties encountered by the Prophet (S) himself during his time in Makkah after his call to Prophethood. (10)
 (b) How does his conduct in one of these difficulties provide an example for the Muslims today? (4) (2010 O/N/P1)
- Q8. (a) Outline the main events of Prophet (S) Journey from Makkah to Medina. (10)
 (b) What was the significance of this journey for the Muslims? (4) (2010 O/N/P1)
- Q9. (a) Give an account of the events of the Prophet (S) night journey and ascension Isra-wa-Mairaj. (10)
 (b) Explain the importance of this event to Prophet (S) himself. (4) (2011 M/J/P12)
- Q10. (a) Describe the Prophet's conduct as a leader in two battles he fought in. (10)
 (b) What can Muslim leaders today learn from Prophet (S) conduct in their relations with other states? (4) (2011 O/N/P12)
- Q11. (a) Write about the Prophet (S) interaction with Quraish while he lived in Makkah before and after revelation. (10)
 (b) Why did the Quraish feel they needed to reject the Prophet (S) message? (4) (2011 O/N/P12)
- Q12. (a) Give an account of the battles of Trench and Khyber. (10)
 (b) What lessons can Muslims learn from either of these battles? (4) (2012 M/J/P12)
- Q13. (a) Describe three qualities of the Prophet Muhammad (S) that make him a model for humankind. (10)

- (b) How can Muslims put one of these qualities into practice? (4) (2012 O/N/P12)
- Q14. (a) Give an account of the events surrounding the Pledges of Aqaba and the main details in them. (10)
- (b) How were these pledges important for the future community of Muslims? (4) (2012 O/N/P12)
- Q15. (a) Write about the events of the first year following the Prophet (S) arrival in Medina. (10)
- (b) What lessons can Muslims learn from the brotherhood that was created in Medina? (4) (2013 M/J/P12)
- Q16. (a) Describe the events of conquest of Makkah. (10)
- (b) Why are the actions of the Prophet (S) after the conquest important for Muslims learn from? (4) (2013 M/J/P12)
- Q17. (a) Abu Talib died in 619. Describe the events following this that led to the Prophet (S) migration to Medina. (10)
- (b) Why was the migration important for the Muslims community? (4) (2013 O/N/P12)
- Q18. (a) Write about the Prophet Muhammad (S) interaction with non-Muslims in Medina. (10)
- (b) What can Muslims learn from this interaction? (4) (2013 O/N/P12)
- Q19. (a) Describe the events of the final year of Prophet's life. (10)
- (b) Explain how any two teachings given in the Prophet (S) Farewell sermon can help Muslim communities today. (4) (2013 O/N/P12)
- Q20. (a) Write about the changes in the relationship between the Prophet and the Quraysh in the years between his marriage to Khadija and the death of Abu Talib. [10]
- (b) Why is it significant that the Quraysh were still willing to keep their belongings with the Prophet after he started to preach Islam? [4] (2015 M/J/P11)
- Q21. (a) The Prophet paired Muslims from Makka and from Madina after the migration (*hijra*). Give examples to show the character of the relationship between various Emigrants and Helpers. [10]
- (b) Today Muslims often seek refuge in neighbouring countries. Show how the example of the Emigrants and Helpers can still provide a model today. [4] (2015 M/J/P11)
- Q22. (a) Give an account of the way in which the Prophet started to preach Islam in the first few years after he first received the revelation. [10]
- (b) Was it significant that the Prophet began preaching the message in secret? [4] (2015 M/J/P12)
- Q23. (a) Write about the main events of **two** of the following battles: Khaybar, Mu'ta, Hunain, Tabuk.[10]
- (b) Choose **one** of the four battles mentioned and explain what Muslim leaders now can learn from it. [4] (2015 M/J/P12)
- Q24. (a) Describe the events of the Battle of Uhud. [10]

- (b) 'Success for Muslims depends on their obedience to the Prophet.' Discuss this statement in relation to Muslims today. [4] (2015 O/N/P11)
- Q25. (a) The Prophet entered Makka and took control of it in 8AH. Describe the main details of this event. [10]
- (b) The Prophet's characteristic of mercy was clearly demonstrated in this event. Is it realistic to expect Muslims today to follow his example? [4] (2015 O/N/P11)
- Q26. (a) The Qur'an says the Prophet is of 'great moral character' (68.4). Identify events from his life that show a range of his moral characteristics. [10]
- (b) Which of the Prophet's characteristics you have written about in part (a) is the most important in your opinion and why? [4] (2015 O/N/P12)
- Q27. (a) Outline the difficulties the Prophet faced between receiving his first revelation and the boycott of Banu Hashim. [10]
- (b) Why did some people fear the message that the Prophet had brought? [4] (2015 O/N/P12)
- Q28. (a) The Prophet was described as humble and just. Giving examples from his life, write about events that describe these qualities. [10]
- (b) How can Muslims today apply the Prophet's example of humility when dealing with either friends or strangers? [4] (2016 M/J/P11)
- Q29. (a) The Prophet died in 632. Write about the events of the final year of his life. [10]
- (b) The Farewell Sermon given by the Prophet contains teachings for Muslims of all times. Explain how **two** of these teachings can be applied today. [4] (2016 M/J/P11)
- Q30. (a) The Prophet allowed some of the early Muslims to move to Abyssinia. Write about the events of this migration. [10]
- (b) Can this migration be compared to the migration of some Muslims today? Give reasons for your answer. [4] (2016 M/J/P11)
- Q31. (a) Describe the main events in the Prophet's life before he was granted prophethood. [10]
- (b) 'The Prophet's family was important in preparing him for prophethood.' Agree or disagree, giving reasons for your answer. [4] (2016 M/J/P12)
- Q32. (a) Write about the events surrounding the Treaty of Hudaibiyya and the main terms in it. [10]
- (b) From this event, what can Muslims learn about the importance of keeping their word? [4] (2016 M/J/P12)
- Q33. (a) Write about the way in which the Prophet interacted with non-Muslims after his move to Madina. [10]
- (b) How can Muslims now apply the lessons learnt from the Prophet's interaction with non-Muslims? [4] (2016 O/N/P11)
- Q34. (a) The Battle of Badr took place in the second year after the *hijra*. Describe the main events of this battle. [10]

- (b) Can those involved in present day conflicts learn any lessons from the way the Prophet treated prisoners after battles? [4] (2016 O/N/P11)
- Q35. (a) Give an account of the difficulties experienced by the early Muslim community in Makka. [10]
- (b) Drawing from this account, what advice could be given to Muslims now living in fear of persecution? [4] (2016 O/N/P11)
- Q36. (a) The Prophet Muhammad was taken on a night journey and ascent to the heavens (*al-isra wa-l-mi'raj*). Write an account of this journey. [10]
- (b) What was the significance of this journey to the Prophet? [4] (2016 O/N/P12)
- Q37. (a) With reference to the conduct of the Muslims, describe the events of the Conquest of Makka. [10]
- (b) Can Muslims today learn from the Prophet's treatment of his former enemies? Give reasons for your answer. [4] (2016 O/N/P12)

CHAPTER -4**Islamic Community****Scribes of Divine Revelation**

Q. Describe the work carried out by the

a. Scribes of the Prophet(S) in writing down the revelations?

The Scribes of the Holy Prophet(S) used to learn the revelations which came to the Holy Prophet(S) by Allah. The companions used to listen fresh recitations and Zaid bin Sabith used to recall it in front of the Holy Prophet(S) as his accent was clear which was liked by him – The companions used to write down some revelations on leather pieces, scapula bones, palm leaves, stones, tree trunks, walls etc which were later on collected by Zaid bin Sabith in the period of Hazrat Abu Bakr (RA) to compile them in a book form. The four Caliphs who were the closest companions of the Holy Prophet (S) as Hazrat Abu Bakr (RA), Hazrat Umar Farooq (RA), Hazrat Usman Ghani (RA) and Hazrat Ali (RA), they had also worked as great scribes of the Holy Prophet(S). The work was written by them as Holy Prophet(S) did not know how to read and write. There were 40 permanent scribes. Holy Prophet(S) had specifically chosen some of his companions for writing revelations. He would immediately send for the other when one was absent.

b. Why was the task performed significant?

It was significant as Holy Prophet(S) could not read and write so it was written by the Scribes. The fear of the loss of Holy Quran was reduced as the compilation was done. After the death of Holy Prophet(S) the need appeared to write them down in the form of a book and send it to areas where Islam had spread. The collection of verses on different things was Important because it helped during the time of martyrdom of 360 “Huffaz-e-Quran” that a final decision was taken to compile it. It was also compiled because it was necessary to be a complete code of life for future generations, also to stop all conflicts in Recitation and Meaning.

c. What was the part played by Zaid bin Thabith in compiling the revelations?

Zaid bin Thabith was a great interpreter of the Holy Prophet(S) who knew different languages as Hebrew, Arabic and Syriac. He was called by the Caliph Hazrat Abu Bakr when 360 Huffaz-e-Quran were martyred during the Battle of Yamamah. He addressed

“It would be easy task to move a mountain rather than compilation of the Holy Quran”.

He collected the verses from the parchments, scapula bones, stones, palm leaves and also wrote the verses learnt by companions, then he properly arranged them in order as Holy Prophet(S) used to tell him after every revelation where the verse would be added, how many Surahs & Paras will be of the Holy Quran.

During the period of Hazrat Usman, Hazrat Zaid bin Thabith was called because the Governor of Basra, Huzzaifa told him that the newly converted people in different areas were reciting the Holy Quran in different accent which could change its meanings. Therefore Zaid Bin Thabith who had the proper accent which was clear to understand, was given the task of marking punctuations for proper pronunciations. After this the problem was solved because the previous copies were burnt.

Q. What is the difference between Imamah and Khilafah?

In literal terms, Khilafah signifies the one who follows, but in the terminology of Islamic Shariah, it refers to the person whose authority as a ruler of Islamic territories is confirmed by the general 'bait'. He is appointed as the leader of Muslim Ummah to use the delegated authority of man in the light of Sunnah and Quran for the communities' welfare. They themselves led simple lives and served the Ummah. They never closed the doors of their houses. They disguised themselves to search for the problems of the people. They were answerable for their work and deeds to the people as they were elected by them.

The children and the grandchildren of the Prophet hold great importance. The Muslims hold his daughter Fatima, her husband, Ali and their sons Hassan and Hussain in high esteem.

“And Allah only wishes to remove all abomination from you, members of the family, Ahl-e-Bait and to make you pure and spotless”.

These five are considered as “People of the Cloak” i.e. Ahl-al-Kisa”.

The Holy Prophet said

“I am at war with whoever fights against Ali, Fatima, Hassan and Hussain and at peace with whoever is at peace with them”.

The male members of the Prophet(S) family are considered as Imams or Spiritual Leaders. They are sinless and infallible, having a status that of very close to the Prophet. Among the Shia Muslims, a line of Holy Prophet(S) direct male descendants are regarded as inspired teachers whose words and action, have a value, that is, next in importance to the Prophet's Sunnah.

Q. What is the importance of Scribes in Islam?

The Scribes of the Divine Revelation or 'Kaatibeen-i-Wahi' are referred to as those who wrote and organised the verses of the Holy Quran in the proper order. Whenever the revelation was revealed, the Holy Prophet used to call one or more of his scribes to whom he dictated the revelation. After writing, they were asked to read at and they were told to place the verses accordingly in the Surahs on correct placement.

They played a significant role in preserving the Revealed Guidance. Although they were memorized but their inscription made possible the documentation of the words of Allah. The death of Huffaz-e-Quran in Battle of Yamamah, led to the compilation of Quran in a book form for the future generations. Thus, by preserving a written form of the Holy Quran, future conflicts in the Muslim Ummat which could have occurred have now been safely averted. The most famous scribes were Hazrat Abdullah bin Masud, Hazrat Zaid bin Sabith, Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman, Hazrat Ali, Hazrat Hafsa, Hazrat Ayesha and Hazrat Ubbay bin Kaab Ansari. The arrangement of the Quran had already been made by the Prophet in his life and he also corrected the mistakes and accent of the scribes to follow it properly.

Q. Why are the ten blessed companions called Ashrah Mubasharah?

The Prophet(S) spoke very highly of his companions

“My companions are like the stars; whichever of them you follow you will be guided”.

The companions were those who saw or witnessed the prophet in his daily life as well as in the great events of his career, so their lives were his first imitation. Among the companions of the prophet, a number of them played leading roles in his life. He promised ten of his closest companions, who visited him on several occasions' direct entry into Paradise. They are regarded as leading members of the community, who followed Prophet Muhammad. He appreciated their concern and support and spent most of their time in the companionship of the Holy Prophet, to whom they were immensely devoted. They gained profound knowledge of the Quran and Sunnah and after the Prophet's demise, they became the most precious source of imparting knowledge of Islam, in its true spirit, to the eager followers. They rendered invaluable services for their growth and expansion of Islam and supported the Prophet at a time when the early Muslims were mercilessly targetted to cruel forms of opposition. Allah rewarded them by giving them glad tidings of entry into Paradise during their lifetime.

The Holy Prophet said ***“Do not abuse my companions for if any of you spend gold equal to Uhad Mountain in Allah's cause, it would not be equal to a mudd (2/3 of kg) or even half mudd spent by one of them”.***

Q Why were the wives of the Holy Prophet called “Mothers of the Faithful”.

The Holy Quran describes the special rank of the wives of the Holy Prophet.

“The Prophet is closer to the believers, than their own-selves and his wives are their mothers”.

The Holy Prophet contracted several marriages, during his lifetime. His wives are held in high esteem. The Holy Quran states that the Prophet's wives are their mothers, that is why they are considered as mothers of the believers and are known as Umm-ul-Momineen or Mothers of the Faithful”.

The title clearly depicts the relationship; they had with the followers of the Prophet(S). All wives rendered numerous services to Islam of high recognition which uplifts their status in the eyes of Allah. They remained devoted to Prophet Muhammad, through-out their lives, assisted him in his mission, and after his demise undertook the responsibility of spreading the teachings of Islam to others. The responsibilities and duties of the Prophet's wives differ from those of other women. Many of the Ahadis have also been narrated by them which gives them a distinguishable status as a source of valuable Hadis literature, since they remained in close companionship with him, the sunnah of the Prophet concerning domestic matters have also been derived from their authority. They have created for themselves a place in history, by their personal virtues and humbleness of character. Their approach towards life was moulded, under the guidance of their distinguished husband. Their sincerity of faith, simplicity of life, contentment as far as comforts and worldly enjoyments were concerned and their spirits of sacrifice are the glaring features of their noble personalities. They were not allowed to remarry after his demise. Unlike other women, they lived rather public lives because the house in which they had apartments was also the Prophet's mosque. The Muslims would gather there daily and particularly in the Prophet's later years, deputations from Arabian tribes made frequent visits, so they were often visible to the others and their every action and word could be witnessed and discussed.

Significance of Hazrat Ayesha during the life time of the Holy Prophet (SAW)

Hazrat Ayesha had the honour to become the third wife (although some say she was the second) of the Holy Prophet (SAW) and is given the title ***"Mother of the faithful"*** by the Quranic verse,

"The Holy Prophet(S) is closer to the believers than their own selves and his wives are their mothers" (Surah Ahzab; 33.6)

Her Nikah to the Holy Prophet(S) was performed when she was nine years of age. However, the departure ceremony was carried out two years later (Most scholars say in 2 A.H). As her marriage with the Holy Prophet (SAW.) took place in the month of Shawwal, it destroyed many superstitious Arab customs, including the prohibition of Nikkah in the month of Shawwal.

She was the daughter of the Holy Prophet's intimate friend Hazrat Abu Bakr. She had the distinction of being the only virgin wife of the Holy Prophet. She gave him care and support in his later years and was able to get great spiritual benefit under her enlightened husband.

She was the most favourite wife of the Holy Prophet(S) as he had special love for her and said:

"Ayesha enjoys superiority over all other women".

In the battle of Uhad, she served water to the wounded and accompanied the Holy Prophet(S) in several battles as well as the Farewell pilgrimage.

Many verses were revealed on her account and proved to be of immense guidance for the coming generations. For example once when she was accompanying him on an expedition and got lost while she was looking for a necklace she had dropped. Hazrat Muhammad (SAW) partly moved on without noticing her absence, and she was eventually brought back to Madina by a young man, who came across her as she sat waiting in the desert. The Hypocrites of Madina made false allegations against her. But then the verses of Surah Nur were revealed declaring her innocence. Similarly, verses about Tayammum (dry ablution: Surah 4:43) and many others were also revealed on her account in specific and for the benefit of the Muslim Ummah in general during the lifetime of the Holy Prophet.

She was the most learned wife of the Holy Prophet as she was unmatched in her knowledge and wisdom. She was a rich source of knowledge for Muslim women during the Holy Prophet's life and after his death.

The Holy Prophet(S) spent the last days of his life in her apartment when he was seriously ill. He died with his head resting in her lap and was buried in her apartment.

Significance of Hazrat Ayesha (RA) After the life time of the Holy Prophet (SAW)

Hazrat Ayesha(RA) played a leading role in propagating the message of Islam after the demise of the Holy Prophet(S). She lived for forty eight years after the death of the Holy Prophet(S) which she spent in advising the leading companions and others on various problems in the light of Islamic teachings. In the course of ten years of her association with the Holy Prophet(S), she was able to collect extensive and detailed information about Islam, and is for this reason counted amongst the leading jurists (Faqihs) of the first generation.

She has reported two thousand two hundred and ten (2210) traditions. According to scholars about one fourth of the Islamic knowledge has been transferred by Hazrat Ayesha(RA).

She is the pioneer of devising a system of coordination of the Holy Quran and the Sunnah. Many Islamic laws have been derived on her authority.

She was also a rich source of knowledge for Muslim women during the Holy Prophet's life and after his death.

According to an estimate, she had about two hundred pupils. Eminent scholars like Abu Huraira, Abu Musa Ash'ari and Abdullah bin Zubair were among her students. Harzat Urwa bin Zubair said: Ayesha was the most scholarly person of her time in Quran, Hadith, Fiqh, History and Genealogy".

It was Hazrat Ayesha (RA) who testified to the sublimity of the morals of the Holy Prophet and said,

“His morals are the Quran”.

In Islamic Jurisprudence, the interpretation of the Holy Quran and Sunnah, eminent jurists like Imam Abu Hanifa and Imam Bukhari followed the principles laid down by Hazrat Ayesha. Ahmad ibn Hanbal devoted a section of his Musnad to Ahadith recorded on her authority, and about 300 are included by al-Bukhari and Muslim in their Sahih.

The titles given to her by the eminent companions are: A'lam un-nas (most learned), Afqah-un-Nas (most prominent among the jurists) and Ahsan-al-Nas (the best among men and women).

In the caliphate of Hazrat Ali (RA), she was a leader among those who asked for the punishment of Hazrat Uthman's (RA) assassins. The two sides confronted each other in 35 A.H/656 AD; this was known as the battle of Camel, because it took place around the camel which carried her litter, Hazrat Ayesha's (S) side lost this battle, and she was conducted back to Madina, where she continued to live for the rest of her life. She played no further part in public affairs, but her views were often sought by the leading Muslims, and her approval was regarded as Important.

She is the only wife of the Holy Prophet whose chastity and purity is mentioned in the Holy Quran (Surah Noor 24:11-13)

Biographical Account of Hazrat Ayesha (RA)

Hazrat Ayesha (RA) was the daughter of Hazrat Abu Bakr (RA), the intimate friend of the Holy Prophet. Her mother's name was Umm-e-Rumaan. She was born in the month of Shawwal in the fourth year of Prophethood (614 A.D). She was brought up in a highly modest and pious environment. She used to say that she couldn't remember her family not being Muslims, or a day that the Holy Prophet (S) and her father didn't visit each other.

She was known by the titles-Humaira and Siddiqa and her surname (Kuniyat) was Umm-e-Abdullah.

Hazrat Ayesha (RA) became the third wife of the Holy Prophet (SAW). Her Nikah to the Holy Prophet was performed when she was nine years of age. However, the departure ceremony was carried out two years later (Most scholars say in 2 A.H). Marriage to the Holy Prophet (S) did not change her playful ways, even he would join in the games she played with her toys. Her beauty and lively character attracted him to her, above all his wives. She was the only virgin wife of the Holy Prophet (S).

She was a very brave woman and took part in many expeditions. In the battle of Uhad she offered her services in providing water to the injured and dressing their wounds.

Many verses were revealed on her account and proved to be immense guidance for the coming generations. For example once when she was accompanying him on the expedition of Banu Mustaliq and got lost while she was looking for a necklace she had dropped. Hazrat Muhammad (SAW) party moved on without noticing she had dropped. Hazrat Muhammad (SAW) party moved on without noticing her absence, and she was eventually brought back to Madina by a young man, who came across her as she sat waiting in the desert. The Hypocrites of Madina made false allegations against her. But then the verses of Surah Nur were revealed declaring her innocent.

The Holy Prophet (S) spent the last days of his life in her apartment when he was seriously ill. He died with his head resting in her lap and is buried in her apartment. She spent ten years of her life with Holy Prophet. She lived for forty-eight years after the death of the Holy Prophet which she spent in advising the leading companions and others on various problems in the light of Islamic teachings. She has reported 2210 traditions. According to scholars about one fourth of the Islamic knowledge has been transferred by Hazrat Ayesha (RA). She had an excellent memory and was an authority in the interpretation of Quran, hadith, fiqa, history, genealogy and life of the Holy Prophet (S) (Seerah).

She was a very generous lady. Once Ameer Mavawiya sent her one hundred thousand dirhams, all of which she distributed among the poor and did not save anything for her. She was very regular in offering the prayers of Tahajjud and Chasht and she offered Hajj every year.

Hazrat Umar (RA), during his reign, fixed a monthly salary of 10,000 dirhams for all the wives of the Prophet but for Hazrat Ayesha (RA), he set a salary of 12,000 dirhams a month keeping in view her high status and her depth of relationship with the Holy Prophet (SAW).

In the caliphate of Hazrat Ali (RA), she was a leader among those who asked for the punishment of Hazrat Uthman's assassins. The two sides confronted each other in 35 A.H/656 AD; this was known as the battle of camel, because it took place around the camel which carried her litter. Hazrat Ayesha's side lost this battle, and she was conducted back to Madina, where she continued to live for the rest of her life. She played no further part in public affairs, but her views were often sought by the leading Muslims, and her approval was regarded as Importance.

She died in 58 A.H/678 at the age of 73, and was buried in Jannat-ul-Baqi.

Relationship Of Muslim States With Other States During The Period Of The Holy Prophet (S.A.W)

The guiding principles about the foreign policy of Muslim states were laid down by the Holy Quran and were implemented by the Holy Prophet (SAW) between the years 622 A.D and 632 A.D.

The first Islamic state was established by the Holy Prophet in 622 A.D in Madina after the emigration of the Muslims from Makkah. Islamic teachings oblige all Muslim states to adhere to the covenants and pacts made with other states and be not the first one to break them.

The Holy Prophet signed a ten years peace treaty with the Makkans in the 6 A.H / 628 A.D known as the treaty of Hudaibiya. This shows that the Holy Prophet avoided bloodshed and wars with other states where the matter could be solved through pacts and treaties.

At the time of the treaty of Hudaibiya, when the terms of the treaty were being written down, Abu Jandal, one of the Muslim escaped from Makkah and came to the Holy Prophet. The Holy Prophet told him to go back to Makkah as he had already agreed to the terms and one of the term stated to return any Muslim who comes from Makkah.

Another incident from the life of the Holy Prophet is the occasion of the conquest of Makkah. The Holy Prophet declared general amnesty to all. With this conduct he not only conquered a city but also won the hearts of his fatal enemy, thus teaching the Muslim communities the lesson of forgiveness, love and peace.

International relations of an Islamic state must be based on the principles of peace, cordiality and mutual co-operation. Islam refuses the killing of people merely because they embrace a different faith. Disputes must be averted since they can strain relations, and lead to wars the Holy Quran says.

“Therefore, if they withdraw from you and fight you not, but (instead) send you (guarantee of) peace, then Allah has opened no way for you (to war against them)”.

Prophet Muhammad (SAW) sent several deputations to other nations and invited them to embrace Islam in a peaceful manner. The Persian King Khusro not only disgraced his envoy, but also tore the Prophet's letter angrily. But Prophet(S) exercised patience and did not react aggressively to the way the Persian emperor behaved.

Even in the state of war with other states, the Muslim army was given instructions by the Holy Prophet to keep the war humane. He instructed the Muslim army not to harm the women, the old and the children and not to mutilate bodies and cause destruction churches, synagogues, mosques and other places of worship are not to be demolished. The Holy Quran says:

“Fight in the way of Allah those who fight you, but do not transgress limits, for Allah loves not the transgressors”.

All these principles were also observed by the Muslim army at the event of the Conquest of Makkah.

The importance of Prophet (PBUH)'s actions as example for Muslim communities in their relations with other states.

The life of Holy Prophet (SAW) covers every aspect of human life; His conduct in every field of human activity is perfect. His whole life is a complete model of excellence for us. Just as he teaches us how to offer ritual prayer, observe the fast, pay the Alms-due and perform the pilgrimage, it also teaches us how to run a state, form a government and conduct business with other states.

The Holy Prophet (SAW) was very strict in maintaining cordial political relations with neighbouring states and always received their envoys and deputations with great respect and dignity. He personally cared for them and served them during their stay in Madinah. He not only maintained friendly relations with all tribes but also tried to settle their mutual problems with justice. His foreign policy was characterized by sincerity of purpose and friendliness. He never compelled any individual or state to embrace Islam. As the Holy Quran says

“Let there be no compulsion in religion”. (Al-Quran)

By the nature of their relationship the various states or tribes of Arabia can be classified into three categories.

Relation with Muslim states

All the tribes which had embraced Islam during the life time of the Holy Prophet (SAW) were treated as members of the Muslim brotherhood in all matters. But neither the Muslims of Madinah were bound to help them nor were the tribes under any obligation to come to the help of the Muslims of Madinah. The Madinite Muslims helped them when they requested, provided it, was not against any tribe, with a friendly relationship with the Madinah government.

Such a state of affairs was experienced after the Treaty of Hudaibiya. Many young men of the Quraish became Muslims and deserted their city, but could not be accepted by Madinah government because of the terms of the treaty. Abu Jundal, one of the younger sons of Suhail had embraced faith. His father had imprisoned him on account of his accepting Islam, fearing that he would escape to Madinah. His elder brother Abdullah was among the pilgrims and was about to welcome him when Suhail caught hold of the chain that was round his prisoner's neck and struck him violently in the face.

“O Muslims,” shouted Abu Jundal at the top of his voice, “am I to be returned to the idolaters, for them to persecute me on account of my religion?”

“Be patient, Abu Jundal,” said the Holy Prophet (SAW). “Allah (SWT) will surely give you and those with you relief and a way out. We have agreed on the terms of a truce with these people, and have given them our pledge, just as they have done to us, and we will not now break our word.”

A peaceful relationship between two Muslim states is a natural event because of their shared belief. If any dispute arises between them and one party takes to aggression against the other, then the rest of the Muslim states have a legal and moral obligation to help the wronged party. The Holy Prophet (SAW) taught this principle through the Quran.

If two factions of believers fight, make peace between them. But if one of them should oppress the other, then fight the oppressor till he complies with Allah's command. Then if he complies, make peace between them in all justice. Act equitably; Surely Allah (SWT) loves the equitable. Surely, the believers are brothers. So make peace between your brothers. Fear Allah (SWT) that you may receive mercy
(Al-Quran, 49: 9-10)

Relation of Non-Muslim States who made Treaties:

When the Holy Prophet (SAW) came to Madinah, he understood the delicate situation because he was up against so many enemies. He made friendship with the neighbouring non-Muslim Arab tribes, especially near the Red Sea coast, so that he could defend the Muslims by putting pressure on the Quraish. Besides this he also made treaties of friendship with some tribes in the neighbourhood of Madinah, including Banu Ghifar, Banu Damra and Banu Abd Ibn-e-Adly who were living in the vicinity of Makkah.

Every party was treated justly and equitably according to the terms of the agreement. The Holy Prophet (SAW) always respected and honoured all these treaties and was never the first to break any agreement. It was always the other parties who first broke the terms of their agreement with the Muslims.

The Quraish broke the treaty of Hudaibiya by mercilessly killing the men of the tribe of Khuzaa, which was an ally of the Muslims, in the Ka'abah in clear violation of the terms of the pact.

The following saying of the Holy Prophet (SAW) shows how honestly and gracefully he kept his word with individuals and nations:

“If any one wrongs a man with whom a covenant has been made, or curtails any right of his, or imposes on him more than he can bear, or takes anything from him not in the agreement, I shall be his adversary on the Day of Resurrection.”

The practice of the Holy Messenger (SAW) took such a strong footing in the hearts of the Muslims that his companions strictly adhered to the terms of the treaties with non-Muslim tribes and countries and respected their rights to the best of their ability. When they found that it was not possible for them to guarantee their rights and secure their lives and property from their enemies. They returned the money that they had received from them for this purpose. This happened when the Muslims were fighting with

the Byzantine forces in Syria and had to retreat from Hims. The commander of the Muslim army, Abu Ubaidah bin-al-Jarrah (RA), returned to the chiefs of the town the amount he had received for providing them security. He remarked that since they could not guarantee their security, they were not entitled to that payment.

Relation of Non-Muslim states without the treaties

Relations with all other non-Muslims states were based on friendship and co-operation in all matters of common interest. The Holy Prophet (SAW) strictly adhered to the general principles of Islam in dealing with all non-Muslim people and states. All matters between the Muslims and the non-Muslims, on only an individual but also on state level, were decided with absolute justice without any distinction between friend and foe. The rights of foreigners who visited the Muslim state were fully honoured. Moreover, the ambassadors of foreign states were greeted with dignity and honour and given all the respect that could be given to any representative of a foreign government. In world history, Muslims were the first to give foreigners their rights without any discrimination or reservation, during both war and peace. The Messenger himself looked after them, attended to their needs and served them during their stay in Madinah. His companions insisted on helping him in the service of these envoys and deputations, but he did not let them do anything, saying they were his guests, so he must himself look after their needs.

He received envoys from Abyssinia, Byzantine, Egypt and other neighbouring states and treated them as official representatives of their government. They brought gifts and presents from their kings and chiefs for the Messenger (SAW), and in return he gave those gifts and presents for their kings and chiefs. He sent Dihaya bin Khalifa Kalbi Khazraji to Caesar, Heraclius, king of Rome, who sent his envoy to the Holy Prophet (SAW) with gifts and an apology for the fact that his affairs of state would not allow him to come in person, which he would have loved to do in order to pay personal homage to him. The Messenger (SAW) promoted the love of peace and friendly relations with other states among all his people. Even though the enemy was treacherous and untrustworthy, Muslims willingly to make peace with them if they so desired and to place their trust in Allah (SWT) Almighty.

Among them are those who annoy the Prophet (SAW) saying, ***“he is an ear”*** (for every news). Tell them, “he is (all) ears for your good. He believes in Allah (SWT) and has faith in the believers. He is mercy for the believers among you. Those who annoy Allah’s Messenger (SAW) will have painful punishment”. They swear by Allah (SWT) for you just to please you. Yet Allah (SWT) and His Messenger (SAW) have a better right that they should please them, if they are believers. (Al-Quran, 8: 61-62)

Muslims are forbidden to fight the enemies who are inclined to peace as Allah (SWT) says:

“Excepting those who join a people between whom and you there is a treaty or those who approach you with their hearts constricted from fighting you or fighting their own people. If

Allah (SWT) had so wished He would have given them authority over you and then they would have surely fought against you. So if they withdraw from you, do not fight against you and offer your peace, then Allah (SWT) does not allow you any way of fight against them”.

(Al-Quran, 4:90)

Believers are allowed to fight only against those who commit aggression against them and against the welfare of Islam and persecute peaceful people as Allah (SWT) says.

“Fight in Allah (SWT)’s way against those who fight with you. But do not transgress. Surely Allah (SWT) does not like the transgressors. Kill them wherever you find them. Expel them from where they have expelled you. Disorder is far more grievous than murder. But do not fight them around the Sacred Mosque unless they fight you there. If they attack you (there), kill them. Such is the penalty for (such) disbelievers”.(Al-Quran, 2: 190-191)

Importance Personalities In Holy Prophet(S) Life

Hazrat Bilal

He occupies a great name and fame in early history of Islam. He was a negro slave of Ummaya bin Khalaf, a pagan master in Makkah who tortured him mercilessly after he had embraced Islam. Hazrat Abu Bakr bought him and freed him, after that he remained in Holy Prophet’s service till his sad demise. After Hijrat, he was declared the brother of Hazrat Abu Raziya under the brotherhood pact. He enjoyed the rank of Maudhan-i-Islam. He was appointed to give a call from prayer (Azaan) when it became obligatory in 1 A.H. It was he, again, who enjoyed the unique honour of reciting the first Azaan on Holy Kaab’s roof by Holy Prophet’s orders at the conquest of Makkah. He also participated in all the battles. He enjoyed the most coveted honours of being Holy Prophet’s staff bearer, treasurer and personal servant. He enjoyed the honour of being among the Ashab-i-Suffah. He was being honoured of being addressed as **“Our Leader Bilal”** by Caliph Umar Farooq. He also enjoyed extraordinary love and respect by all the companions of the Holy Prophet(S)- He was over 60 years when he died.

Abdul al Muttalib

He was the Prophet(S) Grandfather, a much outstanding piety and nobility, a chief of the Quraish clan Hashim. His real name was Shaybah and he was the son of Hashim and the heir of Salmah of Yasrib. At the age of fourteen, he was taken to Makkah by his uncle Al-Muttalib and people thought he was a new servant, hence his nick name. He was famous for having a vision in which the lost source of Zam Zam well was re-discovered and put back into use again for the pilgrims coming to Makkah. When the Prophet(S) mother died he took his six year old son into his care and cherished him, until he himself died two years later. He had already noted the exceptional qualities of his grandson and loved him dearly. He had a very large family, most of whom became muslims, especially Abbas, his five

daughters by his wife Fatima of Makhzum, Hamza and Saffiya, the children of Hala, his son Abu Lahab was a bitter enemy of Islam.

He became prominent for having a dialogue with Abrahah, the Christian viceroy of Yemen who came with a large army to destroy the Holy Kaabah in 571 A.D. He had the custody of the key of Kaaba, and used to plan for food, shelter, water for pilgrims of Mela of Ukaz. He named the Holy Prophet (S) as "Muhammad".

Abu Lahab

He is known as "**Father of the Flame**". His real name was Abd-ul-Uzza, a son of Abd-ul-Muttalib and elder uncle of the Holy Prophet(S), who with his wife violently opposed Islam. In the early years, he subjected the Prophet to all sorts of abuse and torment and the revelation of Surah 111(Lahab) refers to him. A famous story concerned his wife deliberately strewing the Prophet's way with sharp thorns, once discovered that she was ill, the Prophet(S) visited her and did household chores for her and thus repaid her hostility with kindness. When he became the chief of the clan Hashim after the death of Abu Talib the tension was one of the major considerations that led to Hijra. Abu Lahab perished just after the Battle of Badr when Umme-ul-Fazal (one of the early women converts) the wife of Abu Lahab's brother Abbas cracked him over the head with a wooden post for attacking a muslim slave in their house. So a great enemy of Islam was finished.

Abu Sufyan

He was the chief of the Quraish tribe. Originally, after Abu Lahab, a bitter enemy of Islam and the Prophet(S), leading the army against the muslims in the battles of Badr, Uhad and Trench, he became converted towards the end of Prophet(S) life, after his daughter Ramla (Umm-e-Habibah) married him. He was a close friend of Abbas and became increasingly impressed by the Prophet(S) gentleness and generosity towards his enemies and the captives. He tentatively embraced Islam shortly before the conquest of Makkah. The Prophet(S) granted assylum to all who took refuge with him and in the end pardoned virtually, the entire population of Makkah. Abu Sufyan then fought with the muslims instead of being against them. His son Muawiyah became the Governor of Syria in Hazrat Umar and Hazrat Usman's Khilafat. His wife, Hinda was a fiery opponent of Islam, famous for mutilating the body part of Hazrat Hamza, but she was forgiven by the Holy Prophet(S) at the time of conquest of Makkah.

Abu Jahl

Literally, Abu Jahal means, "**Father of Ignorant**". If observed keenly Abu Jahl was in-fact the father of ignorant because he was the leader of all the non-believers and enemies of Islam. His real name was Amar bin Hasham bin Mughira.

He was an uncle of Hazrat Muhammad(S). He was the step brother of Hazrat Abdullah (Prophet(S) father) and was an idol worshipper. When the Holy Prophet(S) started preaching Islam, Abu Jahl was

his foremost opponent. Abu Jahl led the cruel persecution of the Holy Prophet and actually proud of this. Strongly, Abu Jahl was aware that the message being spread by the Holy Prophet(S) was true, but he claimed that he could never forego the religion of his ancestors. At Abu Jahl's instigation the people especially the youth of Makkah made life miserable for the new converts to Islam. They would throw dirt/garbage at the Holy Prophet(S) in the streets and strew his path with thorns. Once, when the Holy Prophet(S) was prostrating in prayers. Abu Jahl threw a she-camel fetus on the Holy Prophet(S) back and ridiculed him, but the Holy Prophet(S) said nothing. At another instance, while the Prophet(S) was offering prayers Abu Jahl boasted that he would take the Prophet's life – He kept coming forward at each time but was compelled by some unknown fear and would move back. The Prophet(S) calmly kept praying and Abu Jahl defeatedly turned back. Whenever he was asked about it, he said a fire was burning between himself and the Prophet(S) and it would burn him. Prior to the Prophet's migration to Madina the meeting called to formulate a plan for the Prophet's murder was by Abu Jahl.

At the time of Holy Prophet's son's death, Abu Jahl actually celebrated this heart rending incidents. He shouted and cheated that the Holy Prophet(S) did not have any male child left to carry on his name and therefore, he would have no descendants. The Prophet(S) was so hurt and disturbed by this that Allah intervened and consoled the Prophet(S) by revealing Surah Kausar which was meant to degrade Abu Jahl and exalt the Prophet(S) even further. In the battle of Badr, Abu Jahl, who was the leader of the Quraish participated with great pomp and zeal but met his end in the worst possible manner and extended his final abode 'Hell'.

Hazrat Hamzah

He was the youngest son of Hazrat Abdul Muttalib. He was Holy Prophet's uncle. He was only two years senior from the Holy Prophet(S). He was a brave and bold warrior and had great interest in the Arab poetry. He supported and patronized the Holy Prophet(S). Once Abu Jahl rebuked the Holy Prophet(S) in Makkah, he dashed to condemn Abu Jahl and embraced Islam thereafter. After the migration, when the Holy Prophet(S) declared the brotherhood pact, Hazrat Hamza enjoyed the unique honour of being made the brother of Holy Prophet(S) freed slave Hazrat Zaid. He fought bravely in the battle of Badr while fighting valiantly in the Uhud battle in third Hijra, he was martyred by Wahshi, a negro slave of Hinda, the wife of Abu Sufyan. She mutilated Hazrat Hamzah's body, wore a garland of the mutilated organs and sang jubilant war songs in the battle field. The Holy Prophet(S) never forgot about the shocking tragedy even Wahshi, who later embraced Islam, remained repentant throughout his life.

Past Paper Questions references.

- Q1. (a) Write about the role of 'Umar in the lifetime of the Prophet. [10]
(b) What lessons can Muslims learn from 'Umar's conversion? [4] (2015 M/J/P11)
- Q2. (a) Write about the Prophet's wife Aisha during the lifetime of the Prophet. [10]
(b) 'Aisha is a role model for Muslim women around the world.' Say whether you agree or disagree with this statement, giving reasons for your answer. [4] (2015 M/J/P12)
- Q3. (a) Give an account of the lives of 'Ali ibn Talib and Zayd bin Harith during the life of the Prophet. [10]
(b) To what extent do 'Ali and Zayd's relationships with the Prophet provide models for family relations today? [4] (2015 O/N/P11)
- Q4. (a) Write about the lives of **two** of the Prophet's wives whom he married after the death of Khadija. [10]
(b) "The best of you is the one best to his wife." Explain what the Prophet meant by this statement and how it is relevant to Muslims now. [4] (2015 O/N/P12)
- Q5. (a) Write about the lives of the Prophet's uncles, Hamza and Abu Sufyan. [10]
(b) Many of the people who had been enemies of the Prophet accepted Islam. What lessons can Muslims learn from this? [4] (2016 M/J/P12)
- Q6. (a) Give an account of the lives of 'Uthman and 'Ali during the lifetime of the Prophet. [10]
(b) 'Uthman was known to be generous with his wealth. How can Muslims now apply the trait of generosity? [4] (2016 O/N/P12)

CHAPTER -5**Role Of A Woman****As a Wife**

The responsibilities of woman as regards to man described by Quran and Sunnah are in complete accord with her femina nature.

“Men and women are part of one another”.

The Quran states:

“The (women) are your garments. And you (men) are their garments”.

Wife is the closest companion, it is a relationship which is both natural and inevitable.

The wife should remain faithful to the husband. She should leave nothing to be desired with regards to devotion and earnestness and should believe that for her happiness of both worlds lie in his good pleasure.

She should be obedient and loyal to the husband.

Prophet(S) was one asked that which woman was the best. He said, “The one who pleases her husband when he looks at her, obeys him when he demands something and does not go against his wishes regarding her person and property by doing anything that is against his wishes”.

As a Mother

The projection of a woman as the most honourable human being in the form of a mother makes it quite clear what sort of a society Islam wants to create. After Allah, mother is the being who looks after a child in every state. She is the most caring and looks after every necessity of her children.

Once Abu Hurairah asked the Prophet(S) “O Messenger of God, who rightfully deserves the best treatment from me”

The Prophet(S) said,

“Your mother” who is next, he asked “Your mother”, said the Prophet(S) “who comes next”, the companion again said “Your mother”, replied the Prophet. ‘Who is after that? Insisted Hurairah “Your father”, said the noble Prophet(S).

The sufferings which the mother has to bear during pregnancy, at child birth and in the bringing up of the children, has been mentioned alongwith the emphasis of expressing kindness to the parents. One can gain 'Paradise' by seeing her well and being obedient to her.

“Paradise lies under the feet of the mother”.

As a Daughter

Islam regards daughters equal to the sons. Before Islam daughters were bruied alive. Islam enjoys parents to educate their daughters. A daughter must be treated with kindness Holy Prophet(S) condemns the behavior of those parents who regard the birth of a daughter as a matter of humiliation and insult to their family.

Daughters have the right to live like normal human beings. She has the freedom to marry and could not be forced against her will by the parents. Holy Quran says,

“A matron should not be given in marriage except by her consultation and a virgin should not be given in marriage except by her permission”.

Holy Prophet(S) said

“if anyone cares for three daughters, disciplines them, marries them and does good to them, he wil go to Paradise”.

Wives of The Holy Prophet (SAW) (Mothers of Faithful)

The Holy Prophet (SAW) was married to thirteen women in his life. This act was in complete accord with Allah's will and command. His dealing with all the wives was based on justice, equality and fairness. In spite of a busy domestic life, he was able to perform and fulfill his outdoor responsibilities with absolute success.

(1) HAZRAT KHADIJAH (RA) (556 – 621 A.D.)

Her name was Khadijah, surname Umm-e-Hind and title Tahira. The daughter of Khawalid and Fatima bint-e-Zahida, she was related to the Holy Prophet (SAW) at the fourth generation of her ancestry. By profession, she was a trader and a business-women.

Her first marriage was with one of her relatives, named Aziz bin Binaash Tamimi. After he was killed in a battle, she got married to Atiq. When Atiq died, she took control of the family business. At some point, she was in need of someone who could carry her merchandise to Syria. When Khadijah (RA) learned of the honestly and truthfulness of Muhammad (SAW), she herself offer him to take her commodities to Basra. The tour was a great success. Impressed by his character and intellect, Khadijah (RA) sent a marriage proposal to Muhammad (SAW), which

he accepted after consulting his uncle. At that time the age of Khadijah (RA) was 40 years whereas Muhammad (SAW) was 25.

When Muhammad (SAW) was chosen by God as His messenger, Harzat Khadijah (RA) was the first amongst women to embrace Islam and testify the Prophethood of Muhammad (SAW). She stood by him at a time when everyone else opposed him. The Holy Prophet (SAW) also loved her very much and did not contract second marriage as long as she lived. Hazrat Ayesha (RA) once stated that she never envied any woman but Khadijah (RA). Hazrat Khadijah (RA) passed away in the 10th year of Prophethood. The Holy Prophet (SAW) termed that year as “the year of grief”.

Hazrat Khadijah (RA) had two sons by her first husband whereas she had been blessed with one daughter through her second marriage. All three children died in their childhood. By Muhammad (SAW), she had two sons and four daughters.

(2) HAZRAT SAWDA (RA)

Sawda was the daughter of Zamah and Shamoos. She belonged to the Quraish tribe Amir bin Lvee.

Her first marriage was with Sakran bin Amr. After his death, she lived in Makkah. Harzat Khaula bint-e-Hakeem (RA) suggested to the Holy Prophet (SAW) to get married to Hazrat Sawda. The marriage took place in Ramzan, 10th year of Prophethood. She did not have any children by Muhammad (SAW) but had a son named Abdul Rehman by her former husband.

Hazrat Sawda (RA) was a very wise woman and prominent due to her qualities of charity, sacrifice and generosity. She died in 22 A.H.

(3) HAZRAT AYESHA (RA) (614 – 678 A.D.)

Her name was Ayesha, surname Umm-e-Abdullah whereas titles were Siddiqa and Humaira. She was a daughter of Hazrat Abu Bakr (RA) and Harzat Zainab (RA). She was born in the 4th year of Prophethood. Her marriage with the Holy Prophet (SAW) took place in Shawwal, 1 A.H. She had the distinction of being the only virgin wife of the Holy Prophet (SAW).

Hazrat Ayesha (RA) is a great personality in the history of Islam. She had vast knowledge of Qur'an, Sirat-un-Nabi, Islamic history, art of debating, poetry, dictionary and ijtihaad. Spending a long period of her life with the Holy Prophet (SAW) made her an expert in women-related issues. There are 2210 traditions quoted by her.

She was very well mannered and always remained contented. Her marriage with Muhammad (SAW) lasted ten years, till his demise. After that, she remained alive for 48 years and died in 58 A.H.

(4) HAZRAT HAFSA (RA) (608 – 665 A.D.)

She was a daughter of Hazrat Umar bin Khattab (RA) and Hazrat Zainab bint-e-Mazon (RA). She accepted Islam along with her parents and first husband Hazrat Khunnais bin Huzaifa (RA). After his martyrdom in Gazwah-e-Badr, she got married to Muhammad (SAW).

She had the Prescription of the Holy Quran in her custody it was called Mashaf-i-Hafsa.

Hazrat Hafsa (RA) was a highly intelligent and educated woman who learnt the Qur'an by heart. She often discussed various religious issues with the Holy Prophet (SAW). Her temperament was not like that of her father. There are 60 Ahadith quoted by her. She died in Shaban 45 A.H.

(5) HAZRAT ZAINAB BINT-E-KHUZAIMA (RA) (598 – 626 A.D.)

Zainab was the daughter of Khuzaima bin Abdullah. She was given the title of Umm-ul-Masakeen because of her lending great help to the poor and taking much care of them. She was a generous and soft hearted woman.

Her first marriage was with Hazrat Abdullah bin Jahash (RA), who was martyred in Gazwah-e-Uhad. She got married to the Holy Prophet (SAW) in Ramzan, 3 A.H. and died just three months after this. After Hazrat Khadijah (RA), she was the second wife of Muhammad (SAW) who died in his lifetime. She had the distinction of being the first woman whose funeral prayer was led by the Holy Prophet (SAW) himself.

(6) HAZRAT UMM-E-SALMA (RA) (597 – 683 A.D.)

Her name was Hind and surname Umm-e-Salma. She was the daughter of Sohail bin Mugheera, who belonged to a sub-tribe of Quraish.

Formerly, she was married to her first cousin Hazrat Abdullah (RA). He died in 4 A.H after getting badly injured in Gazwah-e-Badr. Hazrat Umm-e-Salma (RA) had four children by her first husband. Her marriage with Muhammad (SAW) was solemnized by her son Umar in 4 A.H.

Hazrat Umm-e-Salma (RA) was a learned woman. She memorized the words of the Holy Prophet (SAW) very fondly. There are 378 Ahadith quoted by her. She strictly acted upon Islamic injunctions and issued many edicts on religious issues.

She died last among all the wives of the Holy Prophet (SAW) in 63 A.H.

(7) HAZRAT ZAINAB BINT-E-JAHASH (RA) (595 – 641 A.D.)

Her name was Zainab and surname Umm-ul-Hakeem. Her mother Umaima was an aunt of the Holy Prophet (SAW).

Hazrat Zaid bin Haris (RA) had been a slave of Muhammad (SAW), who after being set free, was declared as a son by the Holy Prophet (SAW). The Holy Prophet (SAW) sent a proposal to Hazrat Zainab (RA), asking her to marry Hazrat Zaid (RA). The proposal was rejected at first, because a freed slave could not be accepted as an ideal suit for a noble woman. After much insistence by the Holy Prophet (SAW), the marriage took place in 3. A.H. but after a year, the situation became such that it resulted in a divorce.

Hazrat Zainab (RA) then got married to the Holy Prophet (SAW) through a revelation from God. This marriage eliminated the custom which prohibited marrying a woman divorced by one's adopted son.

Hazrat Zainab (RA) was a very generous woman. She was skilled in the art of sewing and embroidery. She earned her own living and also helped the poor. She had her own house, which was later purchased by Walid bin Abdul Malik and included in the Masjid-e-Nabvi. There are 11 Ahadith quoted by her.

Hazrat Zainab (RA) died in 20 A.H. She was the first wife to leave this world after the demise of Muhammad (SAW).

(8) HAZRAT JAVAIRIA BINT-E-HARIS (RA)

Javairia was the daughter of a rich man Haris bin Abi Zarar, who was the leader of Khuzah tribe. Her first marriage was with Musafa bin Safwan.

In 5 A.H. Haris alongwith his tribe attacked Madinah and fought a war at Maryasia. Muslims won this battle and about 600 prisoners were captured. Among these was Barra (Javairia). As a slave of war booty, she was handed over to Hazrat Sabit bin Qais (RA). Upon her request, he agreed to free her for a ransom. When she went to the Holy Prophet (SAW) for help, he proposed her to marriage and pledged to pay the ransom. She accepted the offer. Due to her marriage, all the captives from her tribe were also freed by Muslims.

Hazrat Javairia was very regular in her prayers. She also quoted some Ahadith. She died in 50 A.H.

(9) HAZRAT UMM-E-HABIBA (RA) (593 – 665 A.D.)

Her name was Ramla and surname Umm-e-Habiba. She was the daughter of Abu Sufyan and Safya.

Formerly, she was married to Hazrat Ubaidullah bin Jahash. When the couple migrated to Abyssinia in the early days of Islam, Ubaidullah converted to Christianity. Upon this, she parted her ways from him. She had two children from her first husband.

In around 7 A.H., Muslims learnt of her hardships in a foreign country. They approached the Holy Prophet (SAW) and requested him to marry her. He agreed to it. Amr bin Ummayya was sent to Abyssinia to bring her back. The marriage of Umm-e-Habiba with the Holy Prophet (SAW) was solemnized by Najashi himself before her departure.

Hazrat Umm-e-Habiba (RA) was pious by nature and strictly followed the Islamic path. She bore a lot of hardships for her faith. There are about 65 Ahadith quoted by her.

She died in 44 A.H during the reign of her brother Ameer Muawiya.

(10) HAZRAT SAFFIYA (RA) (611 – 672 A.D.)

Her name was Zainab and title Saffiya, which means a woman reserved for a king or leader. Her parents belonged to two different but prominent Jewish Arab tribes. When the Jews were expelled from Madinah, her family moved to Khayber. There she was married to Islam bin Miskan, who divorced her later. Her second marriage was with Kanana bin Abil-Haqiq, who was killed in Gazwah-e-Khayber. Being a captive in that battle, she was married to the Holy Prophet (SAW) at a place called Sahba, on the way to Madinah.

Hazrat Saffiya (RA) was a very intelligent, highly educated, wise, soft-hearted and generous lady. Muslim women used to seek her guidance on women-oriented issues. She loved the Holy Prophet (SAW) deeply and also performed Haj with him. Some Ahadith have been quoted by her.

She died in 50 A.H. and left behind a large sum as inheritance.

(11) HAZRAT MAIMUNAH BINT-E-HARIS (RA) (603-684 A.D.)

Her name was Barra. She was the daughter of Haris and Hinda bint-e-Auf. She belonged to the Quraish tribe and was sister-in-law of Hazrat Abbas (RA), the uncle of Muhammad (SAW).

Hazrat Maimunah's first marriage was with Masood bin Amr Saqfi, but it did not prove successful. Then she was wedded to Abu Rahim bin Abdul Uzza, who died in 7.A.H. In the same year, the Holy Prophet (SAW) went to Makkah for Umra. There, Hazrat Abbas (RA) requested him to marry Maimunah. The marriage took place at Saraf, 9 km from Makkah on the way to Madinah. Her nephew Khalid bin Waleed was also present on this occasion and came into the fold of Islam.

Hazrat Maimunah (RA) gave sermons and issued Islamic edicts on legal issues. There are 46 Ahadith quoted by her. She was very fond of freeing slaves and took great care of the poor.

She died in 51 A.H at Saraf, the very place where she was married to the Holy Prophet (SAW).

(12) HAZRAT REHANA (RA)

Her father Shamoon was the leader of the Jewish tribe of Banu Quraiza. Rehana was brought to the Holy Prophet (SAW) as a war captive in 6 A.H.

Historians have different views about when did Rehana accept Islam. Some are of the opinion that it was before her marriage to Muhammad (SAW). Others believe that she became a Muslim only after she had been adopted by the Holy Prophet (SAW) as a slave wife.

She died ten years after the demise of Hazrat Muhammad (SAW).

(13) HAZRAT MARIYA QIBTIYAH (RA)

She came from a very rich and noble family of Egypt. In 6 A.H., the Holy Prophet (SAW) wrote a letter to the King of Egypt, Maququs. The king did not embrace Islam, but treated the messenger with respect. Maququs sent some gifts for the Holy Prophet (SAW) which included, among other things, two slave sisters namely Mariya and Sareen. The Holy Prophet (SAW) himself married Hazrat Mariya whereas her sister got wedded to Hazrat Hassan bin Sabit (RA).

Hazrat Mariya (RA) was a very charming and God-fearing woman. After Hazrat Khadijah (RA), it was only she by whom the Holy Prophet (SAW) had a child. The last of the son of the Holy Prophet (SAW) Hazrat Ibrahim (AS) was born to Mariya. He died at the age of one year.

Hazrat Mariya (RA) passed away five years after Ibrahim's death.

Descendants Of The Holy Prophet (SAW)

The Holy Prophet (SAW) had seven children. Six were given birth by Hazrat Khadijah (RA) whereas the last one by Hazrat Mariya Qibtiyah (RA). All the sons died in their childhood.

(a) THE SONS OF THE HOLY PROPHET (SAW)

HAZRAT QASIM (RA)

He was the first son of the Holy Prophet (SAW). He died before he was two years of age.

HAZRAT ABDULLAH (RA)

He was the second son of the Holy Prophet (SAW). His titles were Tahir and Tayyab. He died at the age of seven months. Upon his death, the infidels of Makkah mocked the Holy Prophet (SAW) that his lineage would not flourish. At this, Surah Kausar was revealed to console Muhammad (SAW).

HAZRAT IBRAHIM (RA)

At the age of 60, the Holy Prophet (SAW) had a son by Hazrat Mariya Qibtiyah (RA). He died after a few months. Muhammad (SAW) felt very sad at his death and his emotions turned into tears.

(b) THE DAUGHTERS OF THE HOLY PROPHET (SAW)**HAZRAT ZAINAB (RA)**

She was the eldest daughter of the Holy Prophet (SAW). At her birth, Muhammad (SAW) was 30. She was married to her maternal cousin Abu al-Aas bin Rabie at the age of ten. On proclamation of Prophethood, Hazrat Zainab (RA) accepted Islam immediately whereas her husband refused to do so.

When the Muslims migrated to Madinah, she was left behind with her in-laws. Her husband was made captive in Gazwa-e-Badr. The Holy Prophet (SAW) set Abu Al-Aas free on the condition that he would send Zainab to Madinah. On her journey to Madinah, she was wounded in an attack by the infidels.

In 6 A.H., Muslims intercepted a trade caravan of the Quraish, in which Abu-Al-Aas was also present. He was given refuge by Hazrat Zainab (RA). After going back to Makkah, he announced his acceptance of Islam and returned to Madinah.

Hazrat Zainab (RA) bore great troubles for the sake of Islam. She died in 8 A.H. her funeral prayer was led by the Holy Prophet (SAW) whereas the body was laid to rest by her husband. She had two children.

HAZRAT RUQAIYYA (RA)

She was three years younger than Hazrat Zainab (RA). Her marriage was solemnized with her cousin Utba, the son of Abu Lahab. Upon proclamation of Prophethood, Abu Lahab became the worst enemy of Muhammad (SAW). Thus, Ruqaiyya was divorced before the consummation of marriage. After that, she was married to Hazrat Usman (RA).

During the early days of Islam, Hazrat Usman (RA) migrated to Abyssinia alongwith his wife. There his son Abdullah was born, who died in his infancy. Later the family returned to Makkah and then migrated to Madinah.

On the eve of Gazwah-e-Badr, Hazrat Ruqaiyya (RA) suffered from chickenpox. The Holy Prophet (SAW) directed Hazrat Usman (RA) to stay back and take care of her. She died of her illness and the Holy Prophet (SAW) led the funeral prayers.

HAZRAT UMM-E-KALSOOM (RA)

Her name was Ummayya and she was one year younger than Hazrat Ruqaiyya (RA). She was engaged to the younger son of Abu Lahab, Utba who divorced her. Later, after the death of Hazrat Ruqaiyya (RA), she was married to Hazrat Usman (RA). She died in 9 A.H. and had no children.

Hazrat Umm-e-Kalsoom was very friendly, kind and had a high taste. Her title was “Al-Khaira”. She was like her father in physical features and bearing.

HAZRAT FATIMA (RA)

She was one year younger than Hazrat Umm-e-Kalsoom (RA) and popularly called Zahra. She was the only child of the Holy Prophet (SAW) whose lineage flourished. She was married to Harzat Ali (RA) and had five children.

Hazrat Fatima led a simple, tough and hard life. She did all the household work by herself. She was very sensible and soft-spoken. She died in 11 A.H. six months after the demise of the Holy Prophet (SAW). There are 18 Ahadith quoted by her.

(TEN BLESSED COMPANIONS) ASHARA MUBBASHARRAH

These are the persons who, while alive, were given the certificate of paradise by the Holy Prophet (SAW).

1. HAZRAT ABU BAKR SIDDIQ (RA)

- The closed friend, father-in-law and the most trusted companion of the Holy Prophet (SAW)
- First to accept Islam amongst the elder.
- Brought many people in the fold of Islam and freed many slaves.
- Accompanied the Holy Prophet (SAW) during the migration to Madinah
- For the battle of Tabook, presented all his household goods as donation.
- Participated in all the battles.
- Stayed in cave Thaur.

2. HAZRAT UMAR FAROOQ (RA)

- Firm in matters regarding commandments of Allah.
- Enemy of Muslims who became a symbol of their strength.
- Only companion who embraced Islam as a result of prayers by the Holy Prophet (SAW).
- Only person who announced his migration to Madinah publicly and travelled without any security.
- Full of determination, definitiveness of opinion, knowledge and bravery. He participated in all the battles.
- Gave half his household goods for Tabuk expedition.

3. HAZRAT USMAN GHANI (RA)

- Belonged to a wealthy family of traders, Ummayyad.
- Helped the Muslims whenever they were in need.
- Purchased the only sweet-water well in Madinah from a Jew and donated it to Muslims.
- For the Tabook battle, contributed 1,000 Dinars and 300 camels along with their loads.
- The Holy Prophet (SAW) married two of his daughters, one after the other, to him, known as Zun-Nurain
- A devoted worshipper often observed fast.
- He participated in all the battles except Badr.

4. HAZRAT ALI (RA)

- Cousin of the Holy Prophet(S), son of Abu Talib.
- Upbringing by the Holy Prophet (SAW)
- First child to accept Islam.
- Attained a high mark in ethics, morality, knowledge and wisdom.
- Carried out conquest of Khyber Fort.
- When migrating to Madinah, the Holy Prophet (SAW) left him behind to return the trusts of the people.
- During Ghazwah-e-Tabook, he was appointed as the governor of Madinah.
- The most able judge, whose justice was un-matched.
- He married Hazrat Fatima, the daughter of the Holy Prophet(S)
- Father of Imam Hassan and Imam Hussain.

5. HAZRAT ABU UBAIDAH BIN JARRAH (RA)

- Name Amir and surname Abu Ubaidah
- Migrated first to Habsha, then to Madinah
- A devoted Muslim and a brave fighter.
- Fought against his father Abdullah in Ghazwah-e-Badr.
- In Ghazwah-e-Uhad, lost his two front teeth in an effort to take out the sticks of armour stabbed into the forehead of the Holy Prophet (SAW).
- Commander of the Muslim army in campaigns of Syria, Iraq and Palestine.
- The Holy Prophet (SAW) gave him the title of Ameen.
- Died in a plague, while in Syria.

6. HAZRAT SAAD BIN ABI WAQAS (RA)

- Maternal uncle of the Holy Prophet (SAW)

- Upon his acceptance of Islam, his mother became perturbed and stopped eating and drinking. On this Ayah 15 of Surah 31 was revealed.
- Commanded many military campaigns, conquered Iran and Madaain.
- Shoot 1000 arrows in Ghazwah-e-Uhad.

7. **HAZRAT ABDUL REHMAN BIN AUF (RA)**

- Belonged to an affluent family, very generous.
- Hazrat Abu Bakr (RA) brought him into the fold of Islam.
- Took part in both the migrations i.e. Habsha and Madinah.
- On the way to Madinah, he was deprived of everything including his wife, son, camel but continued his journey on foot.
- In Ghazwah-e-Uhad, received 20 wounds and a severe injury on his foot.
- Donated 700 camels, loaded with food items, to the Muslims of Madinah.
- In his will, prescribed 400 Dinars for each of the 100 participants of Ghazwah-e-Badr who were still alive.
- Donated a garden worth 400,000 Dirham to the mothers of the Faithful.

8. **HAZRAT ZUBAIR BIN AWAM (RA)**

- Son of Hazrat Saffiya (RA), a paternal aunt of the Holy Prophet (SAW)
- Accepted Islam at the age of 15
- First person to take-up sword of Islam.
- Showed great feats of courage in all the Ghazwat.
- Expert at shooting arrows and the use of spear
- Spent a lot in the name of Allah (SWT)

9. **HAZRAT TALHA BIN UBAIDULLAH (RA)**

- Accepted Islam on the invitation of Hazrat Abu Bakr (RA)
- One of the six people considered for caliphate after the death of Hazrat Umar (RA)
- In Ghazwah-e-Uhad, amongst those who made a protective wall their bodies around the Holy Prophet (SAW)
- Fought with valour in Ghazwah-e-Hunain
- Contributed generously at the time of Ghazwah-e-Tabook.

10. **HAZRAT SAEED BIN ZAID (RA)**

- Cousin and brother in law of Hazrat Umar (RA)
- Accepted Islam at the age of 15
- He and his wife (sister of Hazrat Umar) got harsh treatment by relatives.
- Was appointed as the governor of Damascus after its conquest.

THE EMIGRANTS (MUHAJIREEN) & HELPERS (ANSARS)

Hijrat means emigration of Muslims for the cause of Islam. Three Hijrats took place in the beginning of Islam:

1. FIRST HIJRAT TO HABSA (ABYSINNIA)

- Eleven men and four women took part
- The leader was Hazrat Usman bin Mazoon (RA)
- The emigrants returned to Makkah after three months.

2. SECOND HIJRAT TO HABSHA

- Took place in the 7th year of Prophethood.
- The caravan included 80 men and 20 women
- Emigrants remained there till the Hijrat of Madinah

3. HIJRAT TO MADINAH

- Upon receiving orders from Allah, the Holy Prophet (SAW) commanded Muslims to migrate to Madinah.
- Hazrat Abu Salmah Abdullah (RA) was the first emigrant.
- The Holy Prophet (SAW) move to Madinah alongwith Hazrat Abu Bakr (RA)

MUHAJIREEN

- Those Muslims who left behind their relatives, houses, businesses and belongings for migration to Madinah.

ANSAAR

- The native Muslims of Madinah who provided assylum and lodging to the emigrants from Makkah.
- Accepted the Muhajirs as their brothers and shared with them everything they had.
- Not only offered moral and economic assistance but also sacrificed their lives for the cause of Islam.

THE FOUR CALIPH'S**(DURING THE LIFETIME OF THE HOLY PROPHET (SAW))****1. HAZRAT ABU BAKR (RA)**

- Real name was Abdullah
- The closest friend and secret-keeper of the Holy Prophet(SAW)
- His acceptance of Islam proved to be a milestone.
- Purchased the freedom of four men and four women slaves.

- In 613 A.D., he made the first public address of inviting people to Islam.
- In 620 A.D., his daughter Ayesha was engaged to Muhammad (SAW)
- In 620 A.D., testified the event of Miraj and was given the title "Siddiq".
- In 622 A.D., migrated to Madinah with the Holy Prophet (SAW)
- In 628 A.D., he was made a witness over the Pact of Hudaibiya
- In 631 A.D., The Holy Prophet (SAW) appointed him the leader of 300 Muslims, who performed pilgrimage.
- In 632 A.D., accompanied Muhammad (SAW) for the Farewell Pilgrimage.

2. HAZRAT UMAR (RA)

- At first hostile to Islam, became Muslim in 618 A.D.
- Migrated openly to Madinah.
- Very strong and brave man.
- Muslims were strengthened by his conversion to Islam.
- His daughter Hazrat Hafsa (RA) was married to Muhammad (SAW).
- By profession, a trader.
- Participated in all battles.

3. HAZRAT USMAN (RA)

- An early convert to Islam, migrated twice for the sake of Islam.
- Could not take part in Ghazwah-e-Badr due to the illness of his wife.
- In 625 A.D., participated in the battle of Uhad.
- In 628 A.D., negotiated the terms of Hudaibiya Treaty.
- In 629 A.D., went to Makkah to perform Umra and visited his mother.
- After the conquest of Makkah, his mother and siblings converted to Islam.
- In 630 A.D., contributed generously for the battle of Tabook.
- Married two daughters of the Holy Prophet(S) therefore known as Zun-Nurain.

4. HAZRAT ALI (RA)

- Accepted Islam at only 10 years of age.
- When the Holy Prophet (SAW) publicly invited Banu Hashim to Islam, only Hazrat Ali (RA) stepped forward.
- In 622 A.D., when the Holy Prophet (SAW) migrated to Madinah, Hazrat Ali (RA) risked his life by sleeping in the Prophet's bed.
- While creating brotherhood in Madinah, the Holy Prophet (SAW) appointed him as his brother.
- Was married to Hazrat Fatima (RA), the daughter of Muhammad (SAW).
- Killed about 30 pagans in the battle of Badr.
- Wrote down the Treaty of Hudaibiya.

- During the conquest of Makkah, the Holy Prophet (SAW) asked him to ensure that there would be no bloodshed.
- In 631 A.D., he was sent to Yemen to impart teachings of Islam,
- It is believed that the Holy Prophet (SAW) transferred his spiritual power and authority to Hazrat Ali (RA)

IMAMAT

HAZRAT ALI (Known as companions)

HAZRAT IMAM HASSAN

Imam Hassan was the son of Hazrat Ali and Bibi Fatima and the elder of the two grandsons of the Holy Prophet (SAW). He was born in Madinah on the 15th of Ramazan 3 A.H. The Holy Prophet named him Hassan but he was also known as Shabbar which in Hebrew language means “handsome”.

He was brought up in an ideal atmosphere. His only teachers were his grandfather and parents. He would listen as the Holy Prophet recited the latest revelations and would learn them by heart immediately.

The Holy Prophet and Bibi Fatima died at an early age, so Imam Hassan had spent his life under the guidance of Hazrat Ali. After the death of the Prophet(S), Hazrat Ali devoted his time in the compilation of Quran and Hadis, so therefore from childhood, Imam Hassan also learnt to follow his father's example.

When Hazrat Usman was besieged in his house, Hazrat Ali sent Hazrat Hassan several times with food and water. In attempt to save Hazrat Usman, Imam Hassan sustained several injuries at the hand of rebels.

During Hazrat Ali's Khilafat, he took part in all the battles, fought and he also held charge of Bait-ul-Maal.

On the 21st Ramazan, after the death of Hazrat Ali, Imam Hassan was declared the Khalifa with the consent of forty thousand people. However, Ameer Muawiya did not want him to be the Khalifa, and so he consolidated his forces for an encounter with Imam Hassan. Imam Hassan asked his followers to prepare for war against Muawiya. However, this order was received very coldly by the people and except for a few sincere follower's, nobody gave an eager response to the Imam. It was obvious that the influence of Muawiya had turned the Iraqis away from their leader.

At last, a force of 20,000 men was mobilized. Imam Hassan sent a chief of kindi tribe with 4000 men to Anba, where Ameer Muawiya was encamped. However, Muawiya bribed him with the promise of governorship and won him over. The next man sent by the Imam was also won by Muawiya.

Then Ammer Muawiya sent a messenger to inform the Imam to give up the fight and come to terms with him. This action demoralised many followers leading to more desertions.

Therefore, a treaty of peace was signed. Imam Hassan announced that in order to restore peace and prevent bloodshed, he was abdicating the Khilafat. He was Khalifa for only fourteen months.

He was poisoned to death by one of his wives' who was promised a great reward. He was buried in the grave yard of Jannat-ul-Baqi – Prophet(s) said,

“O Allah, I love him, so I beseech you to love him”.

HAZRAT IMAM HUSSAIN

Hazrat Imam Hussain was born to Hazrat Ali and Hazrat Fatima on Thursday 3rd Sha'aban in 4 A.H. Immediately, after his birth, Bibi Fatima became ill and the baby was given to Umm-e-Fazal for nursing.

It is said that the physical features of Hussain were those of his grandfather, the Holy Prophet. “Hussain belongs to me and I to him May Allah love him who loves Hussain”.

On his deathbed, Imam Hassan handed over the charge of Imamatus to his brother, Hussain. Following the footsteps of his brother Hassan, he too retired into seclusion in Madinah.

In 60 A.H, after the death of Ammer Muawiya, his son Yazid succeeded as the Khalifa at Damascus. Tradition demanded that all Muslims should swear allegiance to the new Khalifa. This nomination to Khalifat was against the Islamic tradition, therefore Imam Hussain refused to take oath of allegiance to Yazid. This would have led to a war and bloodshed so therefore the Imam went from Madinah to Makkah. Later, a deputation from the people of Kufa approached him and requested him to come to rescue as Yazid's governor was persecuting them. Because of the deceitful nature of the people of Kufa, Imam Hussain had sent his cousin Muslim to Kufa to review the situation. Impressed with the enthusiasm of the deceitful people of Kufa, Muslim wrote a letter to the Imam to come over to Kufa. As soon as the letter was despatched, Muslim learnt of their treachery. Almost all the leaders had been bribed. Ultimately Muslim was killed.

Meanwhile, Imam Hussain had already left for Kufa. When he heard about Muslim's assassination, many of his companions deserted him but he proceeded as before.

Soldiers were despatched in all directions to stop the Imam and to bring him either to Kufa or Damascus. Imam Hussain stopped and camped at Karbala. Soon Yazid's army too began together on the plain of Karbala and surrounded the Imam's camp.

On 7th Muharram, 61 A.H., Yazid's forces cut off all sources of water supply to the Imam's camp. All efforts of the enemy through temptation and torture to persuade the Imam to pledge to Yazid were in vain. The Imam then decided to fight against Yazid but when he made announcement that the end was near, people began deserting him when he was left with only 72 faithful followers. Their water supply was stopped.

The battle finally began one after another, the Imam's followers laid down their lives. On 10th of Muharram when all his devotees were slain, Imam went to his sick son, Zain ul Abedin and handed over the charge of the office of Imamatus to him. He went back into the battle field where he was attacked to an extent that he lay wounded head to toe. After his death, his head was cut off and taken to Yazid's court.

The tragedy of the death of Imam Hussain carries a lesson for the Muslim world. He could have saved himself, his friends and family by giving allegiance to Yazid, but he stood firm to his principles and ultimately sacrificed himself. The martyrdom of Imam Hussain and his followers at Karbala was viewed by Bannu Umayya as a great victory. He lived, fought and sacrificed his life for truth and righteousness.

IMAM ZAIN UL ABIDEEN

The only son of Imam Hussain who survived the battle of Karbala was Ali. He could not participate in the battle due to severe illness. He was put into chains and taken as captive, with the ladies of his family, to Yazid's court, Damascus. Later, he was returned to Madinah.

Imam Zain ul Abideen was born in Madinah in 36 A.H. After the tragedy of Karbala, he spent his remaining life in imparting the knowledge that he learnt from his father, Imam Hussain and grandfather. He died in 83 A.H after thirty five years of Imamatus. He was buried in Jannat ul Baqi in Madinah.

Imam Zain ul Abideen was extremely pious and spent all his time in worship. At the time of prayers, his face would turn pale and his body would tremble in fear of Allah. Whenever he would remember Allah and His bounties, he would fall in prostration therefore he was known as Sajjad i.e. who performs excessive prostrations. Many people used to come to him to acquire knowledge. He would go out at night to distribute everything he had to the needy and poor. His sayings, his prayers and historical narration are preserved in a compilation called Sahifah-Sajjadiyah.

IMAM MUHAMMAD BAQIR

He was the son of the fourth Imam. He was born in Madinah in 57 A.H. His mother was Fatima, daughter of Imam Hassan. He was four years old at the time of Battle of Karbala. He was a very knowledgeable and pious person. Many people would come to Madinah.

Many traditions have been quoted from him. He had great knowledge of Islam, Quran, Ahadith and the life of the Holy Prophet. He died in 114 A.H.

IMAM JAFFAR SADIQ

He was the son of Imam Baqir. He was born in 83 A.H. His period of Imamatus was 34 years. The period of his Imamatus coincided with the end of the Umayyad Khilafat and the beginning of Abbasid Khilafat.

Imam Jaffar was harassed by the Umayyad Khalifa and later during the rule of the Abbasids taken to Iraq. After sometime, he was allowed to go to Madinah, where he spent the rest of his life in hiding. He was subjected to severe restrictions placed by the Abbasid Khalifa. He died in 148 A.H. and was buried at Jannat ul Baqi at Madinah.

He possessed vast knowledge of the Shariah. It is said that his classes and sessions of instructions produced four thousand scholars of Hadis and other sciences. Some well known scholars such as Imam Abu Hanifa, founder of one of the Sunni sects, and the scientists Jabir bin Hayyan were among his disciples. He was a pious, generous, truthful and charitable person. It is known that he would often lose consciousness in remembrance of Allah.

IMAM MUSA KAZIM

He was the son of Imam Jafar Sadiq. He was born in 128 A.H. He had to live in hiding for a long time from the Abbasid Khalifa, until he was arrested while praying in Masjid-e-Nabvi. He was taken from Madinah to Basra and later to Baghdad and transferred from one prison to another. He died inside a prison where he remained for fourteen years suffering hardships and oppression. He died in 183 A.H. His period of Imamatus lasted for 35 years.

Imam Musa Kazim was very pious, knowledgeable, generous, brave and a very gentle person. He exercised a great control over his temper and hence he is known as Al-Kazim, the controller of anger. For his righteousness, he was known as Abd-us-Salih, righteous slave of Allah. He would recite the Quran and pray for long hours. He died while in a state of prostration.

IMAM ALI RAZA

He was the son of Imam Musa Kazim. He was born in Madinah in 148 A.H. he died in 203 A.H.

His period of Imamatus coincided with three Abbasid Khalifa's whose attitude towards the household of the prophet was very harsh.

Mamun the Abbasid Khalifa, offered Imam Ali Raza first the post of Khilafat and on his refusal, to be his successor. This was done to prevent the descendants of the Prophet from rebelling against the government, and secondly to involve the imam in politics of the Khilafat. At first, the Imam declined but

later accepted the offer on the condition that he would not partake in any way in the administration of the government.

The Imam was a very knowledgeable person and would partake in all discussions arranged by Khalifa Mamun. Travellers returning to their homes would relate facts about his knowledge.

Imam Raza would worship and prostrate before Allah for long hours. His knowledge, generosity, humility and worship were acknowledged by everyone.

IMAM MUHAMMAD TAQI

He was the son of Imam Ali Raza. He was born in 195 A.H. at Madinah. The Abbasid Khalifa Mamun, called him to Baghdad and married his daughter to him. Later, he returned to Madinah but was recalled to Baghdad.

Imam Taqi's knowledge was well known. He was very generous and benevolent. He would ride his horse carrying money and food with him and give it to the poor and needy. He died in 220 A.H. The period of his Imamate was 17 years.

IMAM ALI NAQI

He was the son of the ninth Imam. He was born in Madinah in 214 A.H. At the time of his father's death, he was in Madinah where he resided, teaching religious studies to the people.

The Abbasid Khalifa called Imam Naqi to Iraq where he tried to create trouble for him and dishonour him, but the Imam bore all persecutions patiently.

The Imam was soft spoken, pious, gentle and generous. Once the Khalifa sent him thirty thousand dirhams which the Imam gave away to an Arab, to pay his debt and spend it on his children and dependents.

He died in 254 A.H. in Iraq, His Imamate lasted for 33 years.

IMAM HASSAN ASKARI

He was the tenth Imam's son. He was born in Madinah in 232 A.H. He lived in hiding during the seven year of his Imamate. The Abbasid Khalifa had placed restrictions on his movements and kept close watch upon him, as according to the tradition, he was supposed to have son who was to be promised Imam Mehdi.

Imam Askari was a gentle and humble person. He would offer prayers for most part of the night. He died in 260 A.H. and was buried by his father's side.

IMAM MUHAMMAD MEHDI

He was born in 255 A.H. in Iraq. He was the son of Imam Askari. His mother was the grand-daughter of the Roman king.

Among the Shias, Imam Mehdi bear the title Muntazar; the expected, Hujja, the proof (of truth), Qaim – the living, Mehdi, the guided one. He lived under the care of his father till his death. His birth was kept secret. He was hidden from public view, only a few companions of Imam Askari could see him. He is in Alam-i-Ghaibat.

After the death of his father, he became the Imam and went into the hiding. For the period known as lesser occultation, he continued to communicate with his followers to whom he appeared in exceptional circumstances. From the year 329 A.H. he no longer communicated and the period of greater occultation began. He will appear when the world would be full of injustice and sin. He will preach Islam, fight with Dajjal and after killing him will establish Allah's order on earth. He will rule over the world and establish justice and wipe off the oppressors.

SCRIBES OF THE DIVINE REVELATION

1. ABDULLAH BIN SAAD (RA)

He was one of the wisest and most generous of the Quraish and the foster brother of Hazrat Usman. He knew how to read and write and had accepted Islam in the early days so the Holy Prophet also assigned him the task of writing down the revelations of the Holy Quran. During the period of Hazrat Usman's Khilafat, he conquered an African territory and got a huge amount of war booty.

2. HAZRAT ZUBAIR BIN AWAM (RA)

He was a close friend and cousin of the Holy Prophet. He was among the ten blessed companions. He wrote the letter to the Tai tribe on behalf of the Holy Prophet. He used to write down "Amwal-e-Sadaqat" and his name was put among the scribes of the Holy Prophet.

3. HAZRAT KHALID BIN SAEED (RA)

He was among the foremost people who embraced Islam. His father treated him harshly. He had spent much of his time with the Holy Prophet; he served as a scribe. He was the first one to write "Bismillah". The Holy Prophet appointed him as an accountant for the charity collected from Yemen. He wrote the treaty which granted peace to the people of Taif.

4. HAZRAT UBAAN BIN SAEED (RA)

He was the brother of Khalid bin Saeed. He provided assylum to Hazrat Usman during the time of treaty of Hudaibiya. The Holy Prophet appointed him as an administrator of Bahrain, concerning to the land and sea.

5. HAZRAT UBI BIN KAAB (RA)

He was a famous reciter of the Quran and a scribe. He was known as Syed ul Quran (leader of the recitors). He was the one who wrote the first revelation of the Quran in Madinah.

6. HAZRAT HANZLA BIN RABI (RA)

He was the scribe of the Holy Quran and was assigned the duty of putting all the daily matter regarding the Muslim state into writing. He had also given him the “Mohre Nabuwwat” (stamp of the Holy Prophet) and asked him to report all the pending work after every three days. For this reason, people started to call him Khatab.

7. ABDLLAH BIN MASOOD (RA)

He was one of the most favourite companions of the Holy Prophet and was well-known for his love for and adherence to the Messenger of Allah. He is known as Sahabi-bin Sahabiya because his brother and mother belonged to the earlier companions of the Prophet. He is regarded as one of the first converts to Islam who faced torture of the Quraish with patience.

He learnt the Quran with great fondness and attention and is said to be the first one to recite the Quran openly in Makkah. He migrated twice to Abyssinia and later to Madinah. He took in the Battle of Badr and killed Abu Jahl. He also took part in Battle of Uhad.

After the Holy Prophet's death, he was regarded as an expert on interpretation of the Quran. Hazrat Umar greatly appreciated his deep knowledge of Quran and Sunnah and often consulted him on these matters. He is said to have quoted eight hundred traditions.

Others should learn the Quran from him.

8. ZAID BIN SABIT (RA)

He was the principal scribe of the Holy Prophet. He belonged to the Khazraj tribe. He accepted Islam before the Holy Prophet's migration to Madinah. He was eleven years old when he accepted Islam. He took part in the Battle of Trench and Tabuk expedition.

Zaid bin Sabit was a very learned person who could speak many languages. He was placed among those knowledgeable companions who were scholars and jurists. He was very intelligent and had a good memory.

After migration, he appointed Zaid bin Sabith to write down the revelation received by him. Zaid had learnt the Quran during the Prophet's lifetime.

At the time of Battle of Yamama, Hazrat Abu Bakr entrusted Zaid bin Sabit with the task of collecting the verses of the Quran and compiling them in book form. After hard work and consultation with various companions of the Prophet, he produced a compilation.

Zaid bin Sabit was the first person to swear allegiance to Hazrat Abu Bakr as the Khalifa. He took part in the Battle of Yamamah.

During Hazrat Umar's Khilafat, Zaid bin Sabit was appointed as the Qazi of Madinah. During the Khilafat of Hazrat Usman, he was made responsible for the public treasury. He was also member of the committee which was formed to prepare copies from the original copy of Quran.

9. AMEER MUAWIYA (RA)

He was the son of Abu Sufyan and leader of Quraish and for a very long time, the bitterest enemy of the Holy Prophet. After the conquest of Makkah, he along with his father and other members of Banu Ummayah accepted Islam and devoted himself to its cause. The Prophet appointed him as his secretary.

During the Khilafat of Hazrat Umar, he was made the governor of Syria and Hazrat Usman let him continue in that office. However, Hazrat Ali wanted to remove Muawiya from the governorship of Syria but he became Hazrat Ali's opponent and fought against him in the battle of Siffin.

He was the founder of Umayyad dynasty. Before his death, he nominated his son Yazid to succeed him.

10. UBBAY BIN KA'AB (RA)

He was one of the main scribe in Madinah. He was one of the distinguished companions of the Prophet. He belonged to the Khazraj tribe and pledged allegiance to the Prophet at Aqabah, as such, he was the first person from Yasrib to accept Islam

He served as a scribe to the Holy Prophet and wrote letters for him. The last verse of the Quran is said to be written down by him. By the time of the Prophet's death, he not only memorized the Quran by heart but had a personal copy of the sacred text. The Holy Prophet used to encourage his companions to learn the Quran from him as his knowledge was profound and deep.

11. KHALID BIN WALEED (RA)

He belonged to the Quraish tribe. He accepted Islam after the treaty of Hudaibiya. He was a brave and courageous warrior. For this, the Holy Prophet gave him the title "Saifullah", the Sword of Allah.

During the Battle of Uhad, he changed the Muslim's victory into an almost defeat when he attacked the Muslim force from behind.

During the Battle of Muthah, after martyrdom of three commanders, Khalid bin Waleed took over and Allah granted the Muslims with victory.

During the conquest of Makkah, he was appointed as a leader of one of the four squadrons into which the Holy Prophet divided his army. He died in 21 A.H.

And Four Caliphs were also the Scribes of the Divine Revelations.

CHAPTER -6**Ethics****Respect For Women****Conditions of women in prehistoric days:**

The women were treated inhumanly as they had no freedom to take personal decisions in the male dominant society. They were deprived of the right to benefit of education. They were treated with brutality and were exposed to severe social humiliation. They were treated as transferrable property, once they could be bought or sold at will. Female infanticide was a common social practice as the daughters were seen as an insult to the family. They were deprived of the rights of inheritance. They were not given right in inheritance. They were treated as slaves and articles of trade. Stepsons used to marry stepmothers after father's death. Polygamy was common.

Conditions of women in Islamic society:

The social status of women was lifted high. She was given the status of equality with man in social practice. The Holy Quran says:

"Kill not your children on a plea of want". We provide sustenance for you and for them. Come not near to the shameful deeds".

The women were given full freedom in Islam in defence of their rights, and to exercise their own will in making personal decisions. Islam enjoins the men to treat them kindly. Women were given right of Inheritance.

Holy Prophet's attitude towards women:

He was very kind to women. He gave great honour and respect to them. They were safeguarded in economic, social, legal, familial and moral rights. It is said in the Holy Quran "According to custom women have rights over men just as men have rights over women".

The Holy Prophet said,

"The better among you is the one who is better for his wife and I am better for my wives".

Praising the status of mother, ***"Paradise lies under the feet of the mother"***.

The Holy Prophet said in his sermon, "Women have the right to own property, she is the owner of her earning, No one (father, husband and brother) has a right over them, she has the right to choose her husband. No one can impose a decision on her against her will. Also, she has right to seek separation from her husband if their marriage become impossible to sustain".

Islam permits a married non-Muslim woman with a muslim man to retain her religion. This rule applies to Christian and Jewish women with Muslim husbands. It preserves the dignified status of women in the

capacity of a mother, therefore marriage of mothers and step mothers with a son were declared forbidden in Islam. The Quran says:

“And marry not women whom your fathers married except what is past, it was shameful and odious, an abominable custom indeed”. Every woman has the right to receive education.

The women were given the right of inheritance in their parents and deceased husband's property. Holy Quran says:

“From what is left by parents and those nearest related, there is a share for men and women whether the property be large or small, a determinate share”.

Women's earning acquired by her own exertions can not be wasted by her husband. The Prophet said that as husbands have rights over their wives, similarly wives also have rights over their husbands and hence they should be treated in a considerate and kind manner.

Holy Prophet's attitude towards non-Muslims:

The Holy Prophet treated all the people equally, whether Muslims or non-Muslims. He did not permit discrimination or ill-treatment towards human beings. He prohibits Muslims from treating cruelly the people in the war, as he had always shown tolerance towards other religions. The Holy Quran says, “Let there be no compulsion in religion”. He signed the charter of Madinah with the Jews when he migrated to Madinah. He did not force any Jew to accept Islam against his will. He was very kind to the non-Muslims, even when they came as prisoners, e.g. the prisoners of Battle of Badr were given the choice of buying their freedom by paying ransom or if they could teach, they could get their freedom by teaching ten children for a specific period otherwise they were kept in rich Muslim families as guests.

The Holy Quran says, ***“To you be your way, to me mine”***.

The Holy Prophet was commanded by Allah to grant assylum to any unbeliever who asked for it the non-Muslims were called “Zimmies” meaning protected people because they lived in peace under the protection of Islamic society. The Holy Prophet said,

“if anyone wrongs a man to whom a treaty has been granted, or burdens him above his strength, I will advocate against him on the Day of Judgement”.

The people of the Book (Jews, Christian) share many beliefs and values with the Muslims. The Holy Prophet permitted Muslims to eat the food of the people of the Book except which is forbidden. He also allowed, Christian and Jewish women to retain and practice and prohibited husbands from interfering in their religious freedom.

Relations with the members of opposite sex

Islam has ordained both Muslim men and women who are unlawful to each other to avoid interaction. Islam does not permit both the genders to freely mix up in parties and other occasions. Men and women are both supposed to remain decent and chaste. It strongly disapproved of illicit relations between men and women. Adultery is one of the most condemned sins and carries a severe punishment in Islam. Instead Islam guides Muslim males and females towards marriage.

It is said in the Holy Quran, ***“Nor come near adultery for it is a shameful deed and an evil, opening the road to other evils”.***

Prophet Muhammad(s) always lowered his gaze when communicating with the women who were not permissible to them. He never extended his hands towards any such women, even during when taking baits (oaths).

Rights of Parents

Allah Almighty gives regard to the rights of parents. He mentions the command to be kind to them. The Quran says:

“Show gratitude to Me and to your parents”.

When a child is born in the world, he is helped, supported and guided by his parents. Who moulds him into a stable personality to face the problems of life? The parents look for the food, health, clothing and comfort of their children with total commitment. It is said in Holy Quran, “We have enjoined in man kindness to his parents, in pain did his mother bear him, and in pain she give him birth”.

We shall be polite, courteous, and helpful to the parents. We should refrain from such activities leading to their displeasure and we should serve them in their old age.

Rights of Relatives

The most effective way in strengthen formalities is to maintain healthy relations with the relatives. It is stressed by Islam that we should be kind, supportive and helpful to our relatives. The Holy Prophet said, “That who severe the bond of kinship will not enter paradise”.

If one has poor relatives, they must not be treated inferior. They must not be avoided due to poverty. They must be helped and supported in times of trouble. The Holy Prophet said, “The one who likes to be granted more provisions and his life to be prolonged should bond his relationship”.

Rights of Orphans and the Needy

The Holy Prophet said, “I and the man who takes care of an orphan will be in paradise like this”. He pointed his index finger and middle finger to show the distance between the two.

Allah commands us to do good to the orphans and takes care of their upbringing and sustenance. If we neglect an orphan, he can convert into a dangerous element of the society due to morals and at times financial deprivation. The extension of support can help them to, overcome their short-comings. It generally stabilizes their personality, instils confidence in them and facilitates their adaptation in the society. We should not rebuke them or speak harshly to them.

The Holy Quran says, ***“Therefore, treat not the orphans with harshness, nor repulse the petitioner unheard”.***

Past Paper Questions references.

- Q1. (a) Write briefly about the conversion to Islam of Abu Bakr (RA), Umar (RA), Uthman (RA) and Ali (RA). (10)
- (b) In what ways did the conversion of Umar help the young Muslim community? (2009 O/N/P1)
- Q2. (a) Write accounts of the lives of the Prophet(S) two grandsons al-Hassan and al-Hussain. (10)
- (b) Explain why they each died in the way they did. (4) (2009 M/J/P1)
- Q3. (a) Describe the teachings of Islam about the position of women as wives, mothers and daughters. (10)
- (b) What do these teachings tell us about the relationship between men and women? (4) (2010 M/J/P1)
- Q4. (a) Write about the major contributions made to Islam by Abu Bakr (RA) during the Prophet(S) lifetime. (10)
- (b) Why was Abu Bakr (RA) given the title "Sarviour of Islam". (4) (2010 O/N/P1)
- Q5. (a) Write an account of the following figures during the lifetime of the Prophet(S): Hamza (RA), Abu Bakr (RA) and Ali (RA). (10)
- (b) Explain why one of these figures was important in the development of the Islamic community. (4) (2011 M/J/P12)
- Q6. (a) Write about the life of Aisha (RA) during the Prophet's(S) life. (10)
- (b) How can she be seen as a role model for Muslims now? (4) (2011 O/N/P12)
- Q7. (a) Write about Prophet's(S) relationship with the following figures: Amna (RA), Halima (RA) and Abu Talib. (10)
- (b) What can these relationship teach Muslims today about family ties? (4) (2012 M/J/P12)
- Q8. (a) Write about the main points in the lives of Bilal (RA) and Abu Sufyan (RA). (10)
- (b) What can be learnt from Bilal's (RA) role in Islamic community? (4) (2012 O/N/P12)
- Q9. (a) Write about the lives of any two of the following wives of the Prophet (S): Sawda bint Zama (RA), Aisha bint Abu bakr (RA), Hafsa bint Umar (RA) and Um-e-Salmah (RA). (10)
- (b) What can life of any of these wives teach Muslims about marriage? (4) (2012 O/N/P12)
- Q10. (a) Write about the lives of Umar (RA) and Uthman (RA) during the lifetime of the Prophet(S). (10)
- (b) Why was Umar's (RA) conversion important for the early Muslims? (4) (2013 M/J/P12)
- Q11. (a) Give an account of the lives of Prophet's(S) four daughters. (10)
- (b) Can Muslims learn from the Prophet(S) bond with Fatima (RA)? Give reasons for your answer? (4) (2013 O/N/P12)